

Half of Rabbinical Students At J.T.S. Engaged or Married, Orthodox Rising in France, Writers Try to Figure Why: They Say Students Are Normal

By PANL DUBIN and MARCH H. TANENBAUM

NEW YORK—When the smoke from Cupid's double barreled shotgun clears away and the toll of vanquished is chalked up, the target sheet will show that just about half of the rabbinical student body of the Jewish Theological Seminary is either engaged or married.

A flurry of marriages and engagements during the past two months, and especially during the last week end, caused the statistical arrow to shoot up to these heights:

Of 74 rabbinical students, 26 are now married (two are papas), and seven are engaged. That means that 33, or four less than half of the rabbinical student body, are entwined in marital cords, while 41 are still unfettered.

Observers of some psychological prowess variously interpret the surprisingly high number of betrothals among these "pre-theologians" as follows:

(1) Young pre-rabbis are aware of the indispensability of able rebbetzins in their careers, hence seek out mates prior to ordination;

(2) Once saddled with congregations and rabbinical responsibilities, the unbetrothed spiritual leader will have little time and less occasion to find a suitable opposite; therefore, he marries before leaving the Seminary; and

(3) The availability of attractive, well educated young girls of similar interests on the Seminary secretarial staff and in neighboring schools often stimulates Cupid's fatal sting.

The average observer, however, states his reason for the high betrothal rate simply: The theological student is subject to the same normal impulses as anyone else, and given the proper emotional stimulus, reacts normally—that's all there is to it!

But whatever the reason, the fact remains that the Seminary's ether is supercharged with nuptial announcements. That this has stirred

many rabbinical students to think in terms of wedding bands and career rebbetzins, few will gainsay.

To introduce the American-Jewish community to their future Seminary rabbis and rebbetzins, we herewith list those couples wedded within the past year or so:

Kassel Abelson-Shirley Raskin; Ben Zion Bergman-Bella Beer; Zelik L. Block-Zelda Herman (and latest addition: Guilda); Marvin Bornstein-Miriam Sales.

Milton Feierstein-Lenore Sedenbaum; Leonard Goldstein-Hannah Adelstein; Pincus Goodblatt-Shirley Brown; Harold Kastle-Ruth Ebert (and their pre-pre-theologian: Moshe); Stanley Kassler-Maurine Evner; Reuben Levine-Shirley Goldberg; Simcha Kling-Edith Leeman.

Albert L. Lewis-Sarah Einhorn; David Lieber-Esther Kobre; Louis Lieberworth-Billie Teitlebaum; David Moseson-Gladys Gerbitz; Bernard S. Easkas-Leah Halpern; Harold Romirowsky-Blanche Shoulson; Rillel Rudavsky-Hannah Wellman.

Harold Schulweis-Muriel Savod; Jonas Schwartz-Lila Gopin; Howard Singer-Miriam Laderman; Benson Skoff-Rosalind Cohen; Joshua Stamper-Goldie Goncher; Sidney Steiman-Shirley Green; Joseph P. Sternstein-Geraldine Cohen; and Gershon Winer-Nechama Levine.

Those most recently engaged are:

Gerson D. Cohen-Naomi Wiener; Simon Glustrom-Helen Stein; Phineas Kadushin-Mimi Dolgenes; Aaron Kirschenbaum-Judy Pollak; Marshall Maltzman-Ruth Nevins; Yaakov Rosenberg-Dorothy Blostein; and Julian M. White-Gladys R. Winer.

These facts are accurate as of this writing. The correspondents are not to be held accountable for what happens between now and the time this story goes to press.

Orthodoxy Rising in France, Western Europe, Dying in East

Jewish World News Service

NEW YORK—Orthodoxy is on the rise in Western Europe and on the decline in East European countries, D. L. Meckler, editor of the Jewish Morning Journal, who has just returned from three month's tour of Europe, reported here. Mr. Meckler, accompanied by Rabbi Ephraim Epstein and Rabbi Bazalel Cohen, visited France, Italy, Czechoslovakia, Austria and Poland to investigate and report about the special needs and requirements of Orthodox Jewry in Europe.

Heavy Term Given Two As Shul Damage \$5,000

Special

BALTIMORE—Vandalism and burglary at a synagogue here resulted in an indeterminate sentence of not more than five years in a reformatory for one of the intruders—Adolph Foster, a 16-year-old Negro. Earlier this winter a 15-year-old companion of Foster was sentenced to four years.

More than \$5,000 damage was done when the boys broke open the shul on two occasions. One time religious articles were damaged and strewn about and a number were carried away.

A court psychiatrist declared the vandalism was not anti-Semitism, and synagogue officials shared the same view.

New York 1948 U.J.A. To Include 4 Others

World Wide News Service

NEW YORK—Jewish organizations which were included in the 1947 drive of the United Jewish Appeal will again participate in the UJA campaign for 1948.

These organizations include the Joint Defense Appeal, the American Jewish Congress, the National Jewish Welfare Board and the Jewish Telegraphic Agency.

Largest Class, 104 Graduates At Hebrew U.

Special

JERUSALEM—Degrees were conferred this week on the 104 members of the class of 1947, the largest graduating class in the history of the Hebrew University.

The Hebrew University awards its graduates the advanced Master's degree only. The class of 1947, hailing from fourteen countries, includes 48 M.A.'s, 42 M.Sc.'s and 14 M.Agr.'s. In addition, the PhD degree was conferred on 16 research students. The total number of graduates of the Hebrew University is 758 and 83 PhD degrees have been conferred up to now.

Rabbi Schachtel On ABC For Message Of Israel

Special

NEW YORK—Rabbi Hyman Judah Schachtel of Beth Israel Congregation, Houston will speak over the "Message Of Israel" program at 10 a. m. E.S.T. Sunday for the month of January. Other speakers who will speak each for a month are Rabbi Joshua Loth Liebman of Boston, Rabbi Joseph Lookstein and Rabbi Ferdinand Isserman.

23 Oswiecim Nazis Get Death

Jewish Telegraphic Agency

CRACOW—Twenty-three of 40 Nazis on trial here for participation in the extermination of 4,500,000 Jews and others at the Oswiecim death camp were sentenced last week to death by the National Tribunal. One defendant was acquitted, while the remaining 14 received prison terms ranging from life to five years.

HIAS Seek \$4,000,000 47 Deficit \$780,000

Special

NEW YORK—The sum of \$4,000,000 will be sought by the Hebrew Sheltering and Immigrant Aid Society during 1948 to carry out the organization's intensified efforts to find homes for the displaced Jews and refugees, according to a resolution adopted this week by the 18th annual convention of the HIAS Council of Organizations.

Isaac L. Asofsky, executive director of HIAS, told the 2,000 delegates that although the organization received \$2,000,000 in donations this year, the highest contributions in the history of the Hebrew Sheltering and Immigrant Aid Society, a deficit of \$780,000 was incurred during 1947.

Dr. Nathan Ratnoff Succumbs At 72

Special

NEW YORK—Stricken as he entered his office, Dr. Nathan Ratnoff, 72, co-founder of the American Jewish Physician's Committee, died suddenly here.

Because of his espousal of the cause of a medical school at Hebrew U. through his committee which raised one-third of the funds, the medical school building at Hebrew University in Jerusalem is named for Dr. Ratnoff and the maternity pavilion is named after his late wife.

Killed 60,000 Jews, Is Hanged

WARSAW—Gestapo leader Piotr Leideritz, convicted of responsibility for the mass execution of 60,000 Jews in Kolemeja, Galicia, was hanged here following President Boleslaw Beirut's rejection of his plea for clemency.

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Tremendous Upsurge In West

In a long and elaborate report to his committee, Mr. Meckler, who is known as a profound server of Jewish life, declared that he had found a paradoxical situation in present day Europe. In the Western countries, such as France, Belgium, Holland and Italy, his committee found a tremendous upsurge of Judaism, especially in its Orthodox form.

France is teeming with new Chedorim, Yeshivas, Talmud Torahs and other Jewish religious schools, the committee reported, declaring that one often has the feeling in France as if the remnants of old Polish Jewry had been transferred there bodily.

Frowned On By Government

Orthodoxy is definitely declining in Poland, Czechoslovakia, Hungary, which were the strongholds of Orthodoxy before war, Mr. Meckler said. He ascribed this to the influence of the pro-communist government in those countries which although very strict in the suppression of anti-Semitism and the enforcement of all political and omic rights for the Jews in respective countries, are nevertheless not encouraging a frigid religious and nationalistic sentiment.

In Poland, for instance, Agudah and the Mizrachi (the strictest Orthodox groups) are looked upon with disfavor by the government-controlled Central Jewish Committee of Poland.

A similar process of secularization is going on also in Czechoslovakia, Hungary and Rumania, according to Mr. Meckler. Everywhere the tendency of the Jewish community is for a greater secularization and integration of Jewish life and away from Orthodoxy. He said this is one of the causes of the Jewish immigration from the East.

College Wants Chapters To Decide On Bans

Special

TEMPE, Ariz.—No national fraternity or sorority will be permitted to establish a chapter at the Arizona State College here if it forces the local chapter to deny membership to students of any race, color or creed, J. O. Grimes, college dean, announced.

Dean Grimes explained that the new regulation, voted at a meeting of the college administrative council, does not preclude denying of memberships in local chapters to any student but merely makes such action optional on the part of the chapter itself.

GENERAL ASSEMBLY PROGRAM TO INCLUDE RECOMMENDATIONS

Special

CHICAGO—A program which it is expected will go beyond discussion and take up formulation of principles and recommendations has been arranged for the 16th annual General Assembly of the Council of Jewish Federations and Welfare Funds here Jan. 24 to 26 at the Hotel Sheraton. It will be a three-day conference instead of the usual four, opening with an Oneg Shabat Saturday afternoon, January 24, and closing with a luncheon on Monday, January 26.

The General Assembly, composed of delegates selected on a population basis by each of the 263 member federations, welfare funds and Jewish community councils representing 236 communities in the United States and Canada, is the governing and policy making body of the CJF-WF.

The program will include every subject of major concern to Jewish communities.

Among the subjects to be discussed are: Planning by communities to meet overseas, national and local capital and operating needs in 1948; the relationship between communities and national and overseas agencies in budgeting, campaigning, programs and year-round policies; trends in anti-Semitism and group relations in the U. S. and overseas; major problems of local planning; and cultural and educational programs.

Rabbi Lewis Accepts New Pulpit
CULVER CITY, Calif.—Rabbi Albert M. Lewis, Lexington, Ky., has accepted the pulpit of Temple Isaiah here, and will assume his new position Feb. 1.

New Kaplan Book Theme Of Conference

NEW YORK—Taking its theme from the soon to be published book "The Future of the American Jew" by Dr. Mordecai M. Kaplan, the annual conference of the Jewish Reconstructionist Foundation will be held here. The conference program will be built around an "Author Meets the Critics" program, with Dr. Kaplan, the author, answering the questions posed by the critics, Drs. Mortimer J. Cohen, Emanuel Gamoran and David Petegorsky.

Poland Wants Doctor For Trial

Jewish Telegraphic Agency

LONDON—New evidence that Dr. Wladislaw Dering, physician at the Oswiecim death camp, conducted inhuman experiments, using inmates as human guinea pigs has been presented to the British Government, in an attempt to obtain Dering's extradition to Poland Dering, whose extradition has long been delayed, is now in a London prison. He would have been released next week, if no new evidence had been presented.

Aided Killings, Goes On Trial

VIENNA—The trial of Herman Gutter, a 35-year-old Polish Jew, who was formerly the overseer at three Nazi concentration camps, opened this week before the People's Court of Linz. He is charged with the murder of a large number of Jews.

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Plans For DP Transfer Made; Soviet May Accuse Arab States

Jewish World News Service
LAKE SUCCESS—As the composition of the U. N. Palestine Commission which is to take over the government of the Holy Land after the British evacuate the country was almost completed, rumors are current here that the Soviet delegation will charge the Arab Nations with inciting the present riots.

The five governments concerned have officially informed the General Secretary Trygve Lie of the appointments of their delegates. Denmark has elected Piere Federspiegel, a former minister of the Interior and a leader of the Danish underground movement. Czechoslovakia has named Carl Lisicky, a former member of the UNSCOP who is well-versed in Palestine problems. Panama appointed Eduardo Morgan, a former minister of Education.

Bolivia and the Philippines are still to be heard from, but it is quite certain now that the Commission will meet on Jan. 7, as planned.

Zionist circles are pleased with the composition of the Commission pointing out that it consists of statesmen of high calibre and reputation.

Plan Ready for DP Transfer

The first problem that will be taken up by the Commission will be the transfer of Jewish DPs from Europe to Palestine. It is understood that the plans for the transfer are already being prepared and have reached a formative stage. According to advance information the UN Commission is planning to start large scale immigration by April by which time the British will have withdrawn their troops from Palestine and a Jewish provisional government will have been set up. The barracks of the evacuated British troops will be used by the new arrivals.

The expenses connected with the transfer will be borne mostly by the Jewish Agency and by the Joint Distribution Committee, but the American government is expected to assist with shipping.

As yet there is one major obstacle to overcome, and this is from further interference.

The British objection to the UN Commission coming to Palestine before May 1. It is believed, however, that the objection will be overruled by the Commission because, according to the British schedule for removal of its troops, Tel Aviv and environs will be evacuated by Feb. 1, and the Commission will have to be in Palestine to take over the administration.

U. S. May Pay For Transfer

It is reported that this plan has the approval of the United States UN delegation and is closely connected with the recent move by Congressmen Sommers and Scott, who introduced a bill in Congress last week authorizing the U. S. to cover the cost of the transfer of all Jewish DPs from the American zone in Germany to Palestine.

In the lobbies of the UN it was also rumored this week that Soviet Russia will take the initiative at the next session of the Security Council in bringing charges against the Arab members of the UN for their incitement to and assistance of the rioting in Palestine. It was reported that the Soviet representatives in Syria and Iraq have collected evidence to prove that the Arab members of the UN are the leaders and initiators of the riots in Palestine and that without their help there would have been no bloodshed in Palestine at all.

It is believed that the Soviet delegates will bring charges against the Arab states that they are deliberately endangering the peace of the Middle East, and will demand that the UN send a special border commission to Palestine to prevent the Arab states from further interference.

Ask For U.S. Chalutzim, To Open 5 More Farms

Jewish Telegraphic Agency
NEW YORK—Declaring that it was planning to open 5 more training farms, the Hechalutz movement issued an appeal to American Jewish youth to join the group and send more Chalutzim from the United States to Palestine. The appeal was made here at a press luncheon by Abraham Cohen, American member of the Kfar Blum settlement in Palestine.

It was reported at the luncheon that in America, the Hechalutz and its affiliated organizations number over 12,000 members. The group owns and operates five farms where potential pioneers receive agricultural training in preparation for emigration to Palestine. Five more training farms will soon be established in various places in the United States.

The Hechalutz members plan to go to Palestine with the intention of becoming citizens of the Jewish State, speakers at the luncheon emphasized.

Hold 2 Jews In Attempt on Life of British Fascist

Jewish Telegraphic Agency
LONDON—Two leaders of the British Jewish veterans organization "The Forty-three Group" are being held under arrest without bail on the charge of shooting "with intent to murder" at John Preen, founder of the British fascist Vigilantes Action League.

Police alleged that the two—Gerald Flamberg, 25, and John Wymbourne, 20—fired at Preen from a car hired by Flamberg on Monday night. Flamberg is chairman of "The Forty-three Group" and has an outstanding war record. He fought in Africa and Holland where he was captured. He was disabled by his wounds and is now on a government pension. Wymbourne also has a good war record. In opposing the release of the two on bail, the police inspector said he feared "intimidation."

Want Mosley Group Outlawed

World Wide News Service
LONDON—A resolution urging the government to outlaw all fascist organizations, particularly Sir Oswald Mosley's latest "Union movement," was adopted this week by the Trades Council, central labor union body of Edinburgh. Laws which would provide heavy punishment for all persons advocating anti-Semitism and other forms of race hatred were also requested in the resolution.

Named To UN Crime Body

BALTIMORE—Dr. Manfred S. Guttmacher, chief medical officer of the Supreme Bench of Baltimore, has been named consultant psychiatrist to a commission of the United Nations, which will study the cause and prevention of crime and treatment of offenders.

HOW MUCH AID JEWS MAY GIVE PALESTINE, COUNCIL TO DECIDE

Special
ST. LOUIS, Mo.—The relationship of Americans of Jewish faith to the newly created Jewish State and other questions that have arisen in the wake of partition of Palestine, will be considered by the fourth annual conference of the American Council for Judaism in St. Louis, Jan. 17-19.

Debate on State Over Says Berger

Special
NEWARK—The debate over the creation of the Jewish State has ended, but the question of the relationship of "Americans of Jewish Faith to the new nation has just begun," Rabbi Elmer Berger, executive director of the American Council for Judaism declared in a letter to The Jewish News here. Rabbi Berger charged that, "Jewish nationalists are proceeding to propagandize and organize coreligionists in this country to the end that they may accept the role of American Citizens with responsibilities to a foreign state."

"We sincerely hope that the Jewish State may become an exemplary, democratic nation and that it may derive great strength for the spiritual force of the religion of our fathers, he continued.

Deny U.N. Plans Army For Palestine Duty

Jewish Telegraphic Agency
LAKE SUCCESS—A report that American military experts are drafting plans for the formation of an international army to enforce the U.N. partition of Palestine was "categorically" denied here by a spokesman for the U.S. delegation at the United Nations.

The report, published in a New York newspaper, quoted "reliable sources" as stating that the work of drafting the plans is being carried on in New York and in Washington, and parallels secret negotiations between the State Department and various other nations which are allegedly being asked to contribute forces to maintain order in Palestine. "The American Government," the report said, "is acting on the probability that some nation will ask the Security Council early in January to declare Palestine a threat to international peace security."

\$110,000 Willed To J.N.F. By Los Angeles Man

Special
LOS ANGELES—Jacob Kahan who died Oct. 30, 1942, willed to the Jewish National Fund most of his estate, a sum of approximately \$110,000. The money will be remitted to the Jewish National Fund to redeem a special tract of land for the settlement of pioneers, according to the last wish of Mr. Kahan.

In announcing the program for the Council's first national conference in the middlewest, Elmer Berger, executive director, said delegates from more than 20 states will consider the recommendations of special committees which have been studying the implications of the United Nations decision and its possible repercussions in the lives of Americans of Jewish faith.

The Council, headed by Lessing J. Rosenwald, will hear addresses by Dr. Paul Hutchinson of Chicago, editor, The Christian Century; Carroll Binder, Minneapolis, editorial editor of the Minneapolis Morning Tribune; and Dr. William S. Bernard, New York, executive director of the Citizens Committee on Displaced Persons.

"As American citizens, Jews in religion, we must now face the problem of the relationship to the proposed Jewish State," Berger said. "Our co-religionists in Palestine will be citizens of a foreign nation and the political relations between the two countries will be carried on by their respective governments. The extent to which we can rightfully help our co-religionists in the 'Jewish' state, individually or collectively, without interfering with the political life of a foreign country or confusing our own national status as American citizens, represents the crux of the problem."

The conference will open Saturday with a special religious service conducted by Rabbi Joseph Rauch of Louisville. Dr. Morris S. Lazaron of Baltimore will deliver the sermon.

Plan For Parliament Made By Eretz Jews

Jewish Telegraphic Agency
JERUSALEM—Preparations to hold elections soon for the Assefath Hanivcharim, the Palestine Jewish National Assembly, which will function at the first provisional Jewish Parliament, have already been made.

The question of which Zionists abroad would be included in the Provisional Jewish Government has not yet been decided, but "logic dictates that the tasks should be entrusted to those living here and knowing the situation, although the advice of our colleagues abroad is always desired and welcomed," David Reiz, chairman of the Vaad Leumi Jewish National Council said.

ILLEGAL IMMIGRATION TO GO ON; CAN'T BE STOPPED SAYS LEADER

ROME—"Illegal" immigration to Palestine cannot be stopped and it will continue until such time as unlimited immigration is under way, according to the chief of the Haganah pipeline in Italy.

Leaders of the Zionist movement would like to stop this clandestine flow and await the making of legal arrangements for immigration to the new Jewish state in Palestine, "but the pressure of the refugees upon us is so enormous that we cannot stop, even if we would like to," the Haganah representative said.

Last week a blockade runner named "You Can't Frighten Us" with 800 visaless Jews aboard was captured off Palestine by a British naval patrol.

"There are today thousands of Jews who have already left their camps and are on their way through the pipeline, and now have no place to go," the Haganah man added. "There are at least 14,000 more in Rumania alone, and thousands more elsewhere in Europe who do not know how long it will be before the doors of Palestine are open to them legally, and they cannot be persuaded to remain here any longer. Whether we like it or not," he continued, "we must keep illegal immigration going until legal immigration can begin."

any longer. Whether we like it or not," he continued, "we must keep illegal immigration going until legal immigration can begin."

According to the Haganah leader here, the British intelligence services are continuing to make every effort to block the clandestine sailings from Italian ports although Britain has now undertaken to relinquish the Palestine mandate by May 15. "There are more spies and secret agents hampering us today in Italy than there ever were," the Haganah leader said to me. "Instead of fading out of Palestine gracefully, England is choosing to die like a hated tyrant whose subjects long impatiently for his death."

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Lewis On Books

By DR. THEODORE N. LEWIS

HEBREW UNION COLLEGE ANNUAL, VOLUME 20, HEBREW UNION COLLEGE PRESS, CINCINNATI, OHIO. 658 PAGES.

THE twentieth volume of the Hebrew Union College Annual is an important addition to the world of Jewish scholarship. The diversified contents are certain to appeal to a wide circle of readers.

Isaac Mayer Wise, the creator of Reform Judaism and the founder of the Hebrew Union College is subjected to an extraordinary process of "debunking."

In a penetrating chapter entitled "Isaac Mayer Wise on the Civil War," Bertram W. Korn exposes Dr. Wise's fierce Southern loyalties, his ardent sympathies with slavery, and that deep contempt for Lincoln which was the fashion in all circles of entrenched power and wealth. On the moral issue of slavery, Wise was shamefully behind David Einhorn who uncompromisingly fought this terrible evil, even to the point of endangering his life, actually having to flee from Baltimore. While Einhorn behaved like the prophet, Wise chose the more comfortable role of the "Priest," defending the status quo, and advancing untenable "defenses" for human slavery and vulgar arguments for secession and for the Confederacy.

Wise not only ardently defended slavery, but he fought all who opposed it, and most violently. The Protestant Ministers who bravely championed the cause of human freedom he viciously denounced as "instigators of the war," and as participants in the "vulgar business of politics." Instead of damning slavery and slaveholders and those who sought to destroy the Union, Wise directed his wrath on the



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THAT SUCH a critical essay about the founder of Reform could be published in a Hebrew Union College publication is a testimonial to the free spirit which prevails in my Alma Mater, and which is a source of pride to all its graduates! Picture a Soviet journal doing a similar piece on Stalin!

Till recent days, a frequent pastime of assimilationists has been the formulation of new "religions" for mankind, the first objective of which invariably was the disappearance of the Jew. Dr. Jacob R. Marcus describes such an early effort which Moses Hart, born at Three Rivers, Canada in 1768, set forth in a pamphlet published in 1818 at New York. The publication is an interesting example of religious eclecticism, of borrowing indiscriminately from Judaism, Christianity, Masonry, etc. with exclusive emphasis on "social ethics" and on "tolerance," which is transformed into one of the "commandments" of the new faith.

After carefully outlining the main provisions of this new religion, Dr. Marcus makes a distinction between Hart and the early Jewish Reformers in Germany and in America. While deviating from Jewish practices in many important essentials, the latter remained within the framework of Jewish traditions, whereas Moses Hart did not. The Reformers were genuinely distressed by the defections from the Jewish fold and sought to adjust Judaism with the new intellectual outlook of that day.

"ADJUSTING" Judaism has ever been a necessity in the life of Israel. A noble example of the process Rabbi Ben Zion Bokser analyzes in a stimulating chapter on "Revelation and Reason in Maimonides." As the contemporary Jew seeks to harmonize Western thought with Jewish faith, so did Maimonides strive to harmonize Aristotle with Judaism in his *Mishneh Torah*, which remains to this day an astounding intellectual achievement.

While revering Aristotle greatly, Maimonides revered Moses and the Torah even more. Where the two differed he sought to reconcile the differences. However,

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where that was not possible and a real conflict did exist, Maimonides unhesitatingly abandoned Aristotle, and accepted the authority of the Torah and of Moses.

Aristotelian philosophy conflicts with Judaism in several fundamental ways. Judaism teaches—*Creatio ex Nihilo*—the creation of the world as a special act of God, whereas Aristotle teaches the eternity of the universe. In Aristotle's universe, God is the slave of nature, even as is man, a conception which precludes Divine Providence, miracles, the Torah, etc. While respecting reason, Maimonides however contended that reason per se was never adequate or sufficient, that faith or the Torah was superior thereto. How Maimonides dissolved the basic conflict between reason and faith, is described by Rabbi Bokser in vivid and striking fashion. It is a highly significant essay, ending with the challenging suggestion, that what Maimonides did for his day, our theologians should do for our generation.

"AN AMERICAN Jewish View of the Evolution Controversy" by Joel Blau turns out to be, upon examination, a series of Friday night sermons by the late Rabbi Joseph Krauskopf, on the general theme of Darwin and Evolution. The most significant point the writer makes is that Krauskopf allowed Darwin to supplant Moses and the Torah, that traditional Jewish doctrines were repudiated in favor of those advanced by Darwin. While in this Krauskopf was not in any way unique, since all religions have had to square themselves with evolution, the method of Krauskopf which was not one of "interpretation," but of rejection, or repudiation of the Torah's teachings, must be resisted forcibly and without compromise.

The example of surrender Krauskopf set in dealing with Darwin has unfortunately become the accepted one in meeting the contemporary idols of our own age—Marx and Freud. Whenever any Marxian or Freudian theory contradicts or seems to contradict any teaching of Judaism, the latter, no matter how fundamental, is rejected by the Jewish "Intelligentsia" with a zeal and an enthusiasm, as abnormal and neurotic as is the blind worship of Marx and Freud. Instead of doing what Maimonides did, and giving priority to the Torah or the Jewish outlook on human destiny, American Jewish intellectuals accord priority to every passing intellectual whim of the day, especially when accepted by the non-Jewish world. And, alas, only too

(Continued on next page)

Between You And Me

By BORIS SMOLAR

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ADDED to the various problems which Zionist leaders now face in connection with the establishment of the Jewish state the Jews in the Arab countries... It is taken for granted that is the problem of what to do for the position of these Jews will become more and more precarious should the Arab-Jewish clashes in Palestine continue... Some observers are of the opinion, therefore, that the Oriental Jews will have to be given priority in admission to the Jewish state...

This will, of course, affect the terms of the TOPICS the transfer of displaced Jews from the camps in Europe, especially since the Jewish state does not plan to admit more than 150,000 immigrants within the next two years, including 20,000 children... Those arguing in favor of first admitting the Jews from the Moslem countries point out that the displaced Jews in Europe are not, after all, facing the danger of pogroms... Also that economically they are being taken care of in the camps, whereas the Jews in the Arab countries are isolated and exposed to boycott and, therefore, to inability to earn a livelihood... When Congress reconvenes after New Year's, the battle for the admission of 100,000 displaced persons yearly over a period of four years will be resumed... Although official circles in Washington are inclined to believe that Congress will approve this proposal, severe opposition is expected... The Senate immigration sub-committee is now working in strict secrecy preparing a report on the trip of its members to the DP camps... And it is known that Senator Chapman Revercomb, head of the group, has, if anything, strengthened his previous views against the displaced Jews.

★ ★ ★

As in any other country under a dictatorship, Nazi Germany, too, had its underground... A record of the underground activities conducted by top German generals and diplomats during the Hitler regime has been published by Doubleday under the title "The Von Hassell

Diaries"... It is the story of the conspirators against Hitler inside Germany, written by Ambassador Ulrich von Hassell, one of the leaders of the movement... The author was sentenced to death by a Nazi court after the failure of the uprising against Hitler on July 20, 1944.

UNDERGROUND in which he RECORDS

...The plot, involving many German generals, failed when a bomb, intended to explode under Hitler's chair, went off just a few minutes after Der Fuehrer left the chair... The story of the unsuccessful plot is too well known to be repeated here, but von Hassell's diaries of 1938-1944 throw light on how some of the German anti-Nazi elite felt with regard to the extermination of the Jews... The author—a man who was executed at the age of 63—was one of the few who was ashamed of his country's mistreatment of the Jews, and he did not hesitate to say so... He mentions some of the others among the German aristocracy of the older generation who felt likewise... He tells of the revulsion of the anti-Nazi military men who witnessed or reported on the mass-shooting of Jews in German-occupied territories. He names a Nazi physician, Dr. Panig, as having submitted a "scientific" report on how he tried out dum-dum bullets on Jews and had such-and-such results... And he tells endless stories of Nazi cruelty even against Jews who, as war veterans, were decorated for bravery by the Germans in World War I... All this naturally is not new any longer when the world has a record of 6,000,000 Nazi-annihilated Jews... But it is, nevertheless interesting to know that there were people like von Hassell in Germany who at least suffered morally over the cruelties which their government inflicted upon the Jews... The question is how large was the number of such "decent Germans"... The present situation in post-war Germany and the anti-Jewish atmosphere which still prevails there makes one believe that the number of Germans who felt like von Hassell was quite insignificant.

In Memoriams ♦ Unveilings

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LER J. FURTH, Managing Director

RATNOFF—Dr. Nathan, president of the American Jewish Physician's Committee, died Tuesday, Dec. 23, 1947 as he was on his way to this Committee's office.

Since 1921 Dr. Ratnoff has headed this organization and been most active in the development of the Medical School of the Hebrew University in Palestine. Almost through his efforts alone the work of this Committee has been carried on and is reaching fruition.

We shall miss his active leadership and shall not soon be able to fill the void his death leaves in our ranks.

ALBERT A. EPSTEIN,

SAMUEL KOPETZKY,

Vice Presidents.

HABER—Justice Isidore I. It is with profound sorrow that we announce the sudden and untimely passing of our beloved friend and Honorary President. For approximately 36 years he devoted himself to the work of our institution. He was President and recently became our Honorary President. During his life he served his city in public office, and his community. He was unselfish in his deeds and is deserving of an everlasting spiritual monument. He is gone, but will never be forgotten. Hebrew Kindergarten and Infants' Home.

JACOB C. GREENBERG, Pres.

IN MEMORIAM

MELLITZ—In loving memory of Lt. Leonard Mellitz, who was killed in action Dec. 25, 1944. Sadly missed by Mother, Dad and Brother.

UNVEILING

HART—The unveiling of the monument for the late Rose Hart will take place on Sunday, Jan. 4, at 2:00 P. M. at Chevra Bikur Cholim Cemetery. Relatives and friends are invited to attend.

I Think As I Please

By CARL ALPERT

To Whom Does The Jewish State Belong?

MUCH is being said and written these days about what American Jews can gain in culture and morale from the Jewish State. I have contributed to that discussion, and shall return to it again. In the latest issue of The Reconstructionist, however, Eugene Kohn touches upon the two-way passage aspects of this relationship. His comments though made briefly and almost in passing, give rise to several interesting and timely thoughts. They are timely, because already there is some talk about the Yishuv's "Declaration of Independence" from the Diaspora, and its intentions of resisting any attempt on the part of American Zionists to "dictate" its program or policies.

It is basic Zionism that the creation of the Jewish State was a necessity for the Jewish people—for all Jews everywhere. Whether the Diaspora is regarded as a temporary phase in Jewish history or as a permanent fixture, it has always been axiomatic that the Jewish State was to play a vital cultural and spiritual role in reconstructing the lives of Diaspora Jews—on a different plane, perhaps from the reconstruction of the lives of those who take up physical residence in the Jewish Homeland, but no less vital.

ERETZ YISRAEL in the sense that it has been a historic goal of our people was never intended to solve the problem only of those Jews who live there. Indeed, as matters stand, the great majority of Jews now live in the Diaspora and will continue to live there for as far ahead as we can see. They have made their contribution, morally, financially, politically to the fulfillment of the national goal. To be sure, these contributions can not be compared with the physical participation in the actual work of building and defense, but the Galut's share in the Jewish State is based not on comparison of respective contribution. Rather is the test one of affiliation with the Jewish people.

Eretz Yisrael is the spiritual home of every Jew, whether he acknowledges it, or like the anti-Zionist, repudiates it. It is not the monopoly of any group of Jews, whether categorized by party, by loyalty or by geographic location. To deny this is to deny the fundamentals of Jewish unity and Jewish history.

I am not speaking of political administration, naturally. But our whole concept of the Jewish State transcends nationalism in its narrow and accepted sense. Our loyalties and obligations as citizens remain to the United States, but this in no way minimizes our interest in and responsibility for the growth and development of the kind of Jewish State which has been envisioned in 2,000 years of Jewish tradition.

THERE SHOULD BE no question of "dictation". American Jews can not instruct the Yishuv in its day to day life, but there is a two-way passage here, too, for the Jews who live in Palestine are neither qualified nor authorized to pass upon Jewish life elsewhere. Some there are, however, who are already pronouncing the early doom of Galut existence, and presuming therefore to ignore or belittle any further role in Jewish history by Jews outside of Palestine. Whatever fears some of us may have about the ultimate disappearance of the Galut, we are not prepared to practice group euthanasia, nor to permit organized Jewish life to disappear without a struggle.

Our contributions to the Yishuv are by no means at an end. Rabbi Kohn points to the dangers of national inbreeding, and emphasizes the need for a constant process of cultural cross-fertilization between the Yishuv and the Galut. On parallel lines one may regard with some alarm the end results of chauvinism and a xenophobia which makes fine distinctions about what constitutes a foreigner. The trend in America today is unmistakable. It would be a tragic culmination of all that our people have waited and suffered and worked for these many centuries if such divisions were to be introduced among Jews. American Jews are willing and eager to give and to receive; the leaders of the Yishuv, if they are true to the roles in which history has cast them, dare not act as if the country were their exclusive property.

Lewis on Books

Continued from preceding page

often this acceptance is subconsciously conditioned by its very opposition to Judaism and the Torah.

Much responsibility for this intellectual confusion must be

placed at the door of our theological seminaries, which have failed to give any direction or guidance to the perplexities which disturb our people. The silence of our teachers of theology and philosophy in our rabbinical schools on such crucial problems as God, prayer, the role

AL SEGAL Speaks on DOROTHY BECOMES JEWISH

I WAS among those present the other week when Dorothy became Jewish. She had chosen to take the faith of the Jewish young man she was about to marry. Only some half dozen of us were there but Dorothy's being invested with the Jewish faith was more than an ordinary such occasion, since it took place in the chapel of the Hebrew Union College, which is the seat of Reform Judaism in the United States.

Dorothy stood before the altar, with her young man beside her and fully accepted the Jewish religion with all its implications. Being Jewish is certainly no easy way deliberately to take up in times like these. (Indeed, I know of some frightened Jews who would give up their inheritance for a mess of pottage if they could be sure that the pottage wouldn't turn sour.) Dorothy's slender figure looked almost



queenly when she bowed her head and recited Sh'ma Yisroel, in affirmation of her new faith. In the light of the seven-branched candlestick her golden hair glowed with the illusion of a fitting crown.

Indeed, her spiritual ancestry was queenly. The rabbi said Dorothy was like Ruth, the Moabite, who when her husband died chose to remain among the Jews . . . "Whither thou goest, I will go, and where thou lodgest I will lodge; thy people shall be my people and thy God my God," she said to Naomi, her mother-in-law. Later she became the wife of Boaz and by him gave birth to Obed who was the father of Jesse who was the father of David the King. Dorothy was the spiritual descendant of the great grandmother of Israel's king and singer.

THE RABBI SAID one doesn't have to be born that way to be really Jewish. To be Jewish was a spiritual dedication like Ruth's and, it was to be hoped, like Dorothy's. Dorothy had taken the course of Jewish studies in the Hebrew Union College. She had learned that Judaism, according to the Reform concept, was not just a self-service for those who profess the faith. It had to do with duties to all mankind. In the book for proselytes (published by the Central Conference of American Rabbis) from which she had studied, she had read fundamentals of Torah: "Thou shalt love thy neighbor as thyself . . . Ye shall love the stranger for ye were strangers in the land of Egypt."

Dorothy had found that Judaism is an easy road to understand, though hard to take for those who like the material comforts with their religion. Her text book had told her that Judaism is: (1) "A belief in and devotion to God who is One and Holy"; (2) "A doctrine of life . . . that makes righteousness and love among men the heart and soul of all human conduct"; (3) A belief in "the fatherhood of God and the brotherhood of man—Have we not all one Father and hath not one God created us all?"

She learned that Judaism isn't arrogant in

its professions, claims no preferred intimacy with God. Her book said: "Judaism has no dogmas, the acceptance of which is considered essential for salvation. Unlike many other religions Judaism does not claim an exclusive monopoly of truth. It does not say 'you must believe as we believe; otherwise you will not be saved.' Followers of Judaism believe it to be the highest, purest revelation of truth to man but we are taught that 'the righteous of all nations have a portion in the world to come.'"

Dorothy's Jewish education told her: "The purpose of Judaism may be summed up in a few words. It is to bring about an era when all men will acknowledge God and live in accordance with His Will; 'On that day the Lord will be One and His name will be One.' She was given to see God as Jews see him; that is, those Jews who really discern God. "God makes himself known to us through our own souls and even more so through great and inspired individuals . . . Revelation to us is not an isolated event of the past, but a continuous process. God spoke to us through Abraham, through Moses, through Samuel, through Amos, through Micah and through many others. He is still speaking to us through the seers of our own day."

Yes, Dorothy was told, "the mission of Israel and the service demanded of it imposed many difficulties and much suffering. Our people had to endure, and many of them still have to endure, martyrdom for their God and for the faith that is ours in His name . . . We are a living proof that a people can live by spiritual truth."

DOROTHY was joyously willing to take the burdens of being a Jew. The rabbi asked her: "Do you promise to cast your lot with the people of Israel amid all circumstances and conditions?"

Her "Yes" was more than formal. It sounded clear, bell-like in the chapel.

"Do you pledge your loyalty to Judaism?"

"Yes!"

Dorothy recited a pledge to Judaism: "I, Dorothy, do herewith declare in the presence of God, that I, of my own free will, seek the fellowship of Israel and that I fully accept the faith of Israel . . . I promise that I shall endeavor to live, as far as it is in my power, in accordance with the ideals of Jewish life . . . I further promise that should I ever be blessed with children, I shall rear them in conformity with the Jewish religion. May God strengthen me in these resolutions."

Then she recited the Sh'ma and with that the ceremony of conversion was over. Some of my friends may object: "What! Dorothy wasn't taught a thing about keeping kosher." According to the book of Reform Judaism—it's my book too—Dorothy will be a Jew good enough if she lives by her lessons in Judaism and by her pledge. (The ceremony of Dorothy's conversion was conducted by Dr. Jacob Marcus, professor of history at the Hebrew Union College, Rabbi Alvin Fine, assistant to the president of HUC, and Rabbi James G. Heller.)

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of Israel, the meaning of Torah, the function of prayer, etc., is truly amazing. Unless these concepts again become living realities for American Jews, our theological institutions might as well suspend.

The more scholarly readers will read with profit and pleasure the other thought provoking articles in the volume.

The article by Dr. Abraham

Cronbach on "The Maimonidean Biblical or Talmudical authority, Code of Benevolence," while which only an extremely elastic interpretation could justify.

This twentieth volume of the Hebrew Union College Annual, while intended primarily for the scholar, has exceedingly much to offer the earnest and alert Jewish layman. The publication is a fitting companion to the nineteen volumes which have preceded it.

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Our Film Folks of HOLLYWOOD

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By LEON GUTTERMAN

THE reason Paulette Goddard is so popular among her many Hollywood friends is that in addition to being a charming and beautiful motion picture star, she is an intelligent one as well. She not only adds good ideas to a discussion but often leads it, and the subjects of her conversations range from movies, music, art and literature to current events, political issues, national economics, modern psychology, European culture and religion.

That is why, when I was informed that Paulette had returned to Hollywood from a tour of Europe, I quickly decided to pay her a visit, get some of her ideas, views and opinions about postwar Europe. She was always so stimulating, so inspiring, so good at analyzing things.

Paulette was waiting for me in her dressing room at Paramount studio—where she is currently before the cameras in her new film "Hazard"—When I arrived. Although I hadn't seen her in some months, she looked fresher, more radiant, more vivacious than ever. Europe had done something to her. I had hardly seated myself when she began.

"Europe has the most amazing will to live I've ever seen. Nothing can stop it from once again becoming a great part of our modern world. Don't believe the pessimists. The many Europeans I saw and talked with want peace, security and the right to be happy. They lost a great deal more during the war than they could ever afford in one lifetime. But they have not lost their hearts and minds and ideals and plans for the future. Europeans are today more than ever looking to America for leadership, guidance and support. I'm certain America won't fail them."

Paulette visited England—where she made a picture for producer Alexander Korda—Oscar Wilde's "An Ideal Husband"—then went on to Holland, Belgium, France and Ireland, where she appeared for one month at the Gayety Theater opposite her husband, Burgess Meredith, in the Broadway stage hit of several years ago, "Winterset."

"I want to return to Europe as soon as I can," she said.

"As soon as my picture is finished here I'll be enroute to Berlin, where in January I'll spend several weeks visiting American troops stationed in Germany. I don't know where I'll be going after that."

★ ★ ★

I ASKED Paulette about Palestine. Ever since her trip to the Holy Land three years ago when she visited it on her way home from entertaining American soldiers in China, she has been obsessed with the idea of returning there, doing something, aiding in some way her people who have become a symbol of courage and fearlessness.

"To me Palestine is like a dream," she said quietly. "I shall never forget that land and its people as long as I live. I want to visit and re-visit it again and again."

"Palestine is such a wonderful land, such heroic people, so progressive and so forward-looking, such a monument for a Hebrew valor that fights for a homeland of its own. A land of brave men and women fighting on despite torture, despite overwhelming odds. Strange, how most people I meet who question me about it think of Palestine as a worn-out, tired country, filled with people who have long beards, black frock coats and hats, and who stand at the wailing wall constantly praying. They're so wrong, and I tell them so. How I wish they could see what I did. A rich, clean, fertile, modern land populated with energetic, ambitious, strong and intelligent young men and women who are forever building, forever creating a future, progressing and pressing forward and adding to the greatness of a people who have lived dangerously through the ages and have been reborn once again. Nor can I ever forget how kind and understanding and sympathetic they were. Yes, that cherished memory of my first trip to Palestine will live with me forever."

"Any Palestine plans for the future, Paulette?" I asked her.

"Some time ago," she answered warmly, "Robert Buckner (the very talented producer-writer now at Universal and formerly with

Christmas Music— By Duo From Temple

BOSTON, Mass.—A choir master and organist in one of the local Reform temples has been serving as soloist this week during the 15-minute concerts of Christmas church music being offered in Filene's, Boston's leading department store. She is Elaine Rudnick of Brookline, organist at Temple Sinai. Her organ accompanist during the recitals several times a day is Evelyn Borofsky Roskin, also well known in the field of Jewish liturgical music.

1948 Immigration Theme of USNA Meet

NEW YORK—Plans for expanding its program to meet the increased needs of the coming year will be developed at the annual meeting of the United Service for New Americans here Jan. 10, 11. Special attention will be given to methods of bringing about the broad distribution of immigrants in cities, towns, and rural areas from coast to coast, and speeding their adjustment and Americanization.

Charles E. Saltzman, Assistant Secretary of State for Occupied Areas, who has just returned from Europe, will address the meeting. Other speakers will include Rep. William G. Stratton of Illinois; U. S. Commissioner of Immigration and Naturalization Watson B. Miller; Major General Walter A. Wood, Jr., and William Rosenwald, honorary president of USNA, Edwin Rosenberg, president of USNA, will preside at the Sunday afternoon session.

Warner Bros.) wrote a magnificent screen play titled "The Night-watch," which tells the story of the landing of refugees in Palestine. It's a beautiful job of writing, and someday soon I hope to make it. I am eager to play the role of the Jewish refugee girl who wants to enter Palestine and begin a new life; it's a role which I believe is one of the most emotional, most human and dramatic I have ever been offered.

"I believe such a Jewish film, produced in Palestine as well as in Hollywood, can be a great American success. I sincerely believe that everyone would want to see it, because it boldly tackles a subject of world importance, and its indictment of those who are against Palestine as a homeland for Jews is of a nature to arouse discussion. With superb character interpretations, large understanding, and notable technique, such a motion picture will stretch one's emotions and will not fail to lead to more awakened, more intelligent talk about this age-old subject."

Announcements

Announcements are 50 cents a line for the first 4 lines or a minimum of \$2.00 each. Additional lines are 25 cents each.

BAR MITZVAH

Sioux City, Ia.
GELFAND—On Friday evening, Jan. 2, Jay Gelfand, son of Mr. and Mrs. S. B. Gelfand, will be Bar Mitzvah in Mt. Sinai Temple.

BAR MITZVAH

Philadelphia
KARSCH—Mr. and Mrs. Joseph D. Karsch, 5634 Woodbine Ave., announce the Bar Mitzvah of their son, Samuel Harold, on Saturday, Jan. 3, at Har Zion Temple.

Housekeeper

Recently-widowed Jewish man, 68, wants middle aged Jewish woman to care for home, make home for herself. One adult son in family. Will pay travel expense. Grand opportunity and home for life for right woman. References: Rabbi M. M. Goodman or Rabbi Leo Stillman, Knoxville, Tenn. Write Nathan Burnett, 212 S. Gay St., Knoxville, Tenn.

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What Foods These Morsels Be

★ ★ ★

BESIDES the many traditional dishes we've given you, here are several recipes, widely used modern favorites, on cakes and pies. You may want to try these suggestions for apple or chocolate pie.

Chocolate Pie Filling

1½ cups milk	1 sq. chocolate, melted
6 tbsps. sugar	1 egg yolk
¼ tsp. salt	1 tbsp. butter
3 tbsps. flour	½ tsp. vanilla
	whipped cream

Scald 1 cup of the milk over boiling water. Mix sugar, salt, flour, chocolate, and rest of milk. Stir this mixture into the hot milk, and cook over boiling water, stirring constantly, until it becomes thickened. Cover, and cook 5 minutes longer. Add mixture slowly to egg yolk, and cook 1 minute longer. Add butter and vanilla. Cool, and pour into pastry shell.

Meringue for Pies

3 egg whites
Beat egg whites until foamy and almost stiff, add sugar by table-spoons, continuously beating until very fluffy and free from graininess. Pour it on the pie, and shape with back of spoon well over pastry crust. Bake in oven at 275 degrees for 30 to 40 minutes until golden brown.

7 apples, sliced thin	½ tsp. salt
1 cup sugar	1 tsp. lemon juice
1 tsp. cinnamon	1 tbsp. butter
½ tsp. nutmeg	

Mix sugar, cinnamon, nutmeg, salt and lemon juice. Lay apple slices in uncooked pie crust with slices overlapping each other, and sprinkle some of the sugar mixture over the layer. Add a second layer of apples, and sprinkle again with sugar mixture. Continue until pie crust is heaped high. Dot with butter. Moisten edge of crust and place a top crust on the pie. Press edges together well, and prick top crust in a few places. Bake at 425 degrees for 30 to 40 minutes until a rich brown.

pie dough	1 cup raw diced potatoes
½ pound raw beef, diced	salt and pepper
1 cup chopped onion	2 tps. fat
1 cup diced celery, if desired	

Roll out the pie dough into two rounds, as though you were making crusts for a pie. Mix beef, onion, potatoes, and, if desired, celery. Spread half of this mixture as a filling over half of each round and to within 1 inch from its edge. Sprinkle filling with salt and pepper, and dot with fat. Fold the unsprayed half of each round over the filling, press edges together well, and trim. Place the two pasties in a pie plate, and cut a slit in the top of each. Bake in oven at 400 degrees for 45 minutes or until well-browned, then for 15 minutes at 350 degrees. Pour a teaspoon of hot water into each slit from time to time, to keep the pasties from becoming too dry.

Pasties

Jewish Father Gets Custody

MUNICH—In the first ruling of its kind, a municipal court here awarded custody of a child to its Jewish father who divorced his non-Jewish wife following her refusal to raise the child in the Jewish faith. The court insisted that it is the father's right to determine the faith and education of his children.

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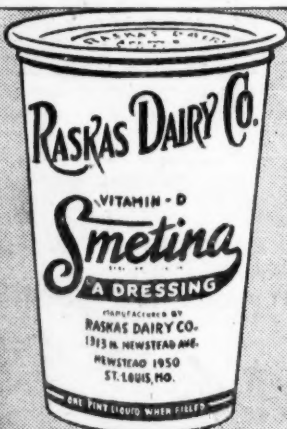
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Woman's Viewpoint

By Helen Cohen

SEVERAL articles have been brought to my attention of men advocating the right of women to read from the Torah and to have an equal part in the services.

For example, a proposal was made by a group of young men during a conference at the Anshe Emet synagogue, Chicago, which declared, "In justice to our fellow students who have fulfilled all the requirements of Bat Mitzvah, we ask that they be given the privilege of reading from the Torah. Today when the women of Israel fight side by side in the ghettos of Warsaw with their brothers, build side by side in the fields of Eretz Yisroel, and stand side by side on the decks of the Exodus, shouldn't they be given the participation in the service which their devotion and ability deserve?"

And The Philadelphia Jewish Times ran an editorial which contained these lines:

"It is unfair and illogical that Jewish women should be charged with the responsibility of fostering Judaism in the home but should be deprived of all rights and honors in the synagogue or at religious functions elsewhere.

"Why should not women be given honors upon the reading of the Torah? Why should they not be counted in arranging a minyan?"

I'm probably just an old die-hard, but I don't agree with them, generous as they are.

This generation has come back to the basic truth that capable as women may be in the many fields they have entered, they still perform the greatest, most important service in the home.

While they may want equality of opportunity there are still provinces that belong to men or women. We don't expect father to stay home and cook and look after children. If mother is going to, she must put this above all else—even attendance at services.

Nor do I feel discriminated against at the synagogue. I am allowed to enter any place of worship I choose, which is all that is necessary if I want to pray. And I am sure if I had something to say I would be allowed to use the pulpit. Our rabbis are probably more than happy to have women's organizations participate in the services.

Besides, I have another reason which any woman will understand. We may insist on our equality, but we still like to look up to our menfolks. It would be a shame to take away one of their last remaining strongholds.

RABBI Nathan Wise of Congregation Beth Jacob, Plymouth, Mass., writes to tell us about a Sisterhood meeting.

"The program chairman undertook the presentation of service tables for the Shabbos, Pesach, and Chanukah meals, with all the food and other items relevant to the respective holidays set on the tables. I was the guest for the evening, and explained the significance and historical background for all items, the Challos, the wine, the Challos covering, the latkes, Elijah's Cup, the pillow rest at the Pesach table, the plate at the Seder, just to cite a few. The Sisterhood officers and members were so pleased with the results, since they knew the why and wherefore for much that is done at the various festival tables, that they are planning several more such presentations.

Our Sisterhood is mixing education with entertainment this year also, and so far the response has been surprisingly good.

ABOUT this time every year the women's magazines all blossom forth with pictures of resort wear. They probably ease their collective conscience by saying they are giving us a preview of next summer's styles. Well, it's still a dirty trick to play on us ice-bound folk who aren't by any chance heading south for the winter, and whose families are all laid up with a case of the sniffles.

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CHILD'S SONG SHOWS HIS REACTION TO DEMANDS OF OLDSTERS

By RUTH PALLER

CHILDREN in the dreamy state between waking and sleeping, frequently make up little songs or chants about all the various things which come to their minds. Sometimes those chants are a psychologist's delight for the insight they provide to a child's reactions to the demands made upon him.

The four-year-old son of the writer, Wolcott Gibbs, made up such a song that he chanted every evening in the bathtub. It was sung entirely on one note except that the voice dropped on the last word in every line. Mr. Gibbs copied down as much of the chant as he could catch. He printed it first in the New Yorker magazine and later in his book "Season in the Sun" because he thought, and we agree with him, that seldom has the vision of any heart's desire been put down so explicitly:

He will do just nothing at all,
He will just sit there in the noonday sun.
And when they speak to him, he will not answer them,
Because he does not care to.
He will stick them with spears and put them in the garbage.
When they tell him to eat his dinner, he will just laugh at them,
And he will not take his nap, because he does not care to.
He will not talk to them, he will not say

nothing,
He will just sit there in the noonday sun.
He will go away and play with the Panda.
He will not speak to nobody because he doesn't have to.
And when they come to look for him they will not find him,
Because he will not be there.
He will put spikes in their eyes and put them in the garbage,
And put the cover on.
He will not go out in the fresh air or eat his vegetables
Or make wee-wee for them, and he will get as thin as a marble.
He will do nothing at all.
He will just sit there in the noonday sun.

Rabbi Robert I. Kahn, Congregation Emanu-El, Houston 2, Texas. Thank you for the copy of the winning essays and poems in your Religious School contest. We would like to use some of the material for next Chanukah and to tell other schools about the contest in time for a Purim activity.

Miss Ida Goldstein, 218 S. St. Louis, Chicago 24, Ill. We are sorry that the copies of the prayers for young children have not as yet been printed. However, we plan to print them soon, and will send you a copy at the earliest possible time.

This Immigrant To Palestine Not Illegal

TEL AVIV—A six-year old female elephant has arrived at the Tel Aviv zoo as a companion for Bungo, the 14-year old who came here.

to Palestine last year. The Zoo has sent a pair of leopards and a pair of saddle-billed storks to the Paris Zoo in exchange for animals which are to be shipped



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57

The NATIONAL JEWISH POST

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CALENDAR

Purim.....Fri., March 25
Passover.....Sun., April 24, 25
Shavuoth.....Mon., June 13, 14
Tisha B'Ab.....Sun., Aug. 15
(All holidays begin on the preceding evening at sundown).

Friday, January 2, 1948

The Editor's Chair.

I knew if I kept the letter long enough I'd get a chance to use it. It's from the Hadassah publicity department, and it arrived here in the office by third class mail on Nov. 5. It's a report of the Hadassah convention at Atlantic City, and was sent out on Oct. 28. Had it been mailed with about six cents more postage, it would have reached here (a good many agencies send their news to us by air mail special delivery) by Oct. 30, almost a week sooner than it did arrive.

I did nothing and said nothing. Hadassah was the loser on this false economy. Then the following note was turned over to me by our circulation department. It is from our circulation agent in an Eastern city.

I regret very much that Mrs. _____ who has been taking The Post for two years cancelled her subscription. She is on the national board of Hadassah and is their representative here. She is indignant at the very poor and inaccurate coverage of the convention held in Atlantic City in October."

I agree with the ex-subscriber. It so happens that our coverage of the Hadassah convention was poor. We aren't able to send our own men to cover every convention, and because Hadassah conventions don't send up much fireworks, we must rely on the Jewish Telegraphic Agency reports and those that Hadassah sends out, plus what we can gather from friends.

It so happens that before the convention opened we ran a picture of Mrs. Halprin saying she would be the next president. This was heads up journalism.

I think on the whole that the treatment of Hadassah by The Post cannot be criticized. M. Z. Frank may have taken them apart, as he does a good many organizations, even his own Z. O. A., but editorially Hadassah has received fair treatment.

I know of no better way of registering protest against The Post than by dropping a subscription, and that's every reader's privilege. And I won't even say who would be losing the most.

I do want to say though that The Post's news stories on the convention, if they were inadequate, were not at the same time inaccurate.

JUST FOR FUN I'd like to hold a poll among our readers on the ten most important U. S. Jewish leaders in the United States for 1947. I'm not asking that your list number them in order of importance. Just judge which ten deserve to be included.

I've compiled my own list, and after the results of this informal poll have been tabulated, I'll compare the two for you. Meanwhile clip or tear out the inclosed list-

Editorial Page

ing and either paste it on a penny postal card or send it to me in a letter addressed to Editor's Chair, The National Jewish Post, Indianapolis, Ind.

Here are my choices for the ten most important Jewish leaders in the United States for 1947:

- 1 _____
- 2 _____
- 3 _____
- 4 _____
- 5 _____
- 6 _____
- 7 _____
- 8 _____
- 9 _____
- 10 _____

ONE OF our Memphis readers sent me the clippings on the controversy there on the Freedom Train. The Memphis authorities refused to permit the exhibition if white and colored could view it at the same time. There was quite a to-do about the matter, with the papers filled with columns on the controversy. I looked for some official Jewish opinion in the papers and when I couldn't find any, I wrote to our reader and asked him if perchance a rabbi had raised his voice against the outrage. Here is his reply:

"With reference to the Freedom Train issue, I am sorry to state that no Jewish leader raised his voice on this matter. However a number of the other denominational religious leaders forthrightly came out in favor of the Freedom Train, as you will note from the clippings sent to you."

Mayor's Group Cites Weinstein
CHICAGO — Rabbi Jacob J. Weinstein, of K.A.M. Temple, was one of 12 persons presented with an Award in Human Relations by the Mayor's Commission on Human Relations. His citation read: "for his courageous public stand against racial restrictions in housing; for his continuous and devoted support of equality in civil rights; for the welcoming of men of all faiths and races to the pulpit of K.A.M.; and for instilling his convictions into the active life of the K.A.M. membership through teaching and organization."

Buber, Agus Win Lamed Prizes
World Wide News Service
NEW YORK — The Louis Lamed Fund this week announced the granting of its annual \$400 prizes for the best Jewish books of the year published in English to Prof. Martin Buber and Dr. Irving Agus. The prize was awarded to Dr. Agus for his volume on Rabbi Meir of Rotenburg, published by Dropsie College, and to Prof. Buber for his "Tales of the Hassidim," published by Schocken Books.

Avrunin Named By Detroit
DETROIT—William Avrunin, director of the East Central States Region of the Council of Jewish Federations and Welfare Funds, has been appointed associate director of the Jewish Welfare Federation here. He succeeds Abe L. Sudran, who left to assume the position of executive director of the Jewish Federation and Council of Kansas City.

Rabbi Manello Installed
WILKES-BARRE Pa.—Dr. Carl Manello was installed as the rabbi of Temple Israel here, with Dr. Max Arzt, and Dr. Louis Finkelstein, president of the Jewish Theological Seminary as the speakers. Rabbi Manello served as rabbi of the Hebrew congregation of Wichita, Kans.

Hold Session on NCRAC Earlier

AT the 16th annual General Assembly of the Council of Jewish Federations and Welfare Funds in Chicago this month, the major civic defense agencies, which include the Anti-Defamation League of B'nai B'rith, the American Jewish Committee and the American Jewish Congress, will once again face a critical audience.

Despite the fact that these agencies know they face a real ordeal annually before the delegates from the local communities, the National Community Relations Advisory Council, which the General Assembly caused to be effected in order to eliminate duplication and competition, seems to have been able to go its

way without, except in very minor points, effecting any coordination or accomplishing the other objectives for which it was established.

For some reasons the NCRAC has occupied the last day on the General Assembly program, usually a Monday after the delegates have already spent three days away from home, and when many have already left the convention. As a result this most important phase of work in the U. S. Jewish community does not receive the attention it should get.

It is hoped that the program this year will be so arranged that Sunday's session will be devoted to the NCRAC.

What Are the Details of the New York UJA Arrangement?

IN view of the unpleasantness aroused when details of the arrangement between the New York United Jewish Appeal and the private agencies included in its 1947 campaign was revealed, it seems rather foolish that in the news of the inclusion of these same agencies for 1948, only the barest announcement is made.

If the leaders of the New York U.J.A. feel it wise to forestall costly independent drives by the Joint Defense Appeal, the A.J. Congress,

the J.W.B. and the J.T.A. by bringing them into a joint campaign, well and good. But the terms of their inclusion and the fact of their inclusion should be made public property, especially now.

Obviously these details will become known, and once again The Menorah Journal will be able to attack a secret agreement. A full explanation of the reasons which caused the New York U.J.A. to renew the 1947 arrangement should, since it convinced the New York U.J.A. people, convince the people at large.

What Agency Looks After Judaism in the U. S.?

ALTHOUGH the Synagogue Council of America is the only place where the three groupings in American Judaism come together for common activity, that agency either because of limitations in leadership or in its scope of activity has not up to this time achieved anything in the field of united activity in the religious field.

If the opinion of the religious group on the separation of Church and State is desired, then the Synagogue Council moves. If some occasion arises where the synagogues of the United States are asked to hold a special Sabbath on some sufficiently important occasion, then the Synagogue Council dispatches a letter to all its membership.

But as far as doing anything in the religious field to activate interest in the synagogue, to

spur attendance, to make studies and surveys, to encourage affiliation, here the Synagogue Council either does not act or if it has acted, has achieved nothing.

The Reform, the Orthodox, the Conservative each try to do a job for themselves locally, regionally and nationally. But the local community set-up in the United States is not divided on the same pattern, so that the cooperation of a community at large cannot be secured through its community council or through its federation because of this fragmentation.

Perhaps the Synagogue Council is not the body to do the job. If that is true then some agency should be entrusted with the important task of attending to the needs and requirements of Judaism as such on the American environment.

Louis Lipsky

THE Post has often wondered at the remarkable political vitality of Louis Lipsky.

Not one to avoid a scrap, Mr. Lipsky has fought with the best of them, but always has emerged, not the victor, but certainly with reputation enhanced.

At the 1946 Z.O.A. convention, Mr. Lipsky opposed none other (as the boxing announcer would say) than Dr. Silver. During a long but beautifully constructed talk, Dr. Silver's viewpoints were criticized and challenged, but

at the end, the audience, including Rabbi Silver, gave Mr. Lipsky a standing ovation and the small end of the vote.

At Chicago, at the recent session of the American Jewish Conference, Mr. Lipsky once again was on the hot seat. He was uncomfortable. He wanted a stronger constitution but he feared for the estrangement of some organizations still on the fence. Here too, Mr. Lipsky emerged with new laurels.

Mr. Lipsky seems to be the eternal compromiser, but could it be that he is shrewd enough to lose battles but win wars.

Current Comment

American Council for Judaism statement hit by Rabbi Isadore Goodman in The Hebrew Watchman, of Memphis—In the recent issues of the local daily press, a signed statement by the Memphis chapter of the American Council for Judaism contained the following self-denunciation.

"We are no part of the Jewish state which a group of Jewish Nationalists have politicalized into a so-called Jewish Nation!"

Furthermore, the statement contains also this gem:

"We oppose the linking of all Jews to the future of the planned Jewish State; We hold that our loyalties, national sentiments, attachments and symbols, belong and belong only, to our United States of America."

After the vote of the United Nations 33 to 13 to set up the Jewish State in Palestine, and with its recognition of the Jewish Nation, the Council's statement comes with poor grace.

It strikes us that delirium tremens has taken hold of the Memphis camp followers of Lessing Rosenwald, who obviously are biting granite in desperation, lest the American public designate these Jews of the Jewish faith, to begone, to get out of America and go to Palestine.

I want to console this frightened, ridiculous crowd of Jewish renegades, faithless to Judaism and frightful for the well-being of their own precious skins, and their swollen fortunes. No decent American will pay much attention to their screeching protests of American loyalty. And the indecent Americans, in the day of bitterness won't distinguish between a Jewish nationalist and a Jewish super-patriot who wraps himself about with the

American flag! In fact, the American Jew, with super-patriotic pretensions, will be signalled out the first to be pogromed, as were the German Jews of the Mosaic persuasion.

What is despicable on the part of the Councilites is the issuance of the statement, at a time when Jewish blood runs like water, and at a time when Jews are still in mourning, for the martyred millions of their brothers in Europe. What is infamous, is the attempt on the part of the Councilites to create two categories of Jews, in America—White Jews and Black Jews, unquestionably loyal, and doubtfully loyal Americans.

What is unsportsmanlike in the statement is that after the United States government, Congress, the President, delegates to the U.N.—declared it as American policy to support the Jewish Nation and the Jewish State, this crew of derelict souls of the Memphis Council will have nothing to do with the Jewish State, yet they claim they are Jews by faith.

If their Americanism is as thin as their Judaism, then they are indeed a shoddy crowd. Incidentally, we have about 3,000 paying members to Zionist groups in Memphis and the tail is not likely to wag the Lion of Judah. We'll keep the Councilites in their position right near the tail end.

Would that the individuals among the Council who still have some purity of heart, hearken to the voice of Judaism, which they claim as theirs. Would that the Councilites realize, as the "YUD" declared:

"The true proof regarding our advancement in the service of the Lord lies in our knowledge as to whether we have advanced in our love of Israel."

Letters should be brief and to the point and written on one side of the page only.

Freedom of The Press

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Bergson, Committee Called Frauds; Detroit Reader Analyses Their Position

Editor, National Jewish Post,

There are plenty of reasons for public discussion of the activities of the Hebrew Committee for National Liberation, not the least of the issues being the nature and significance of the appeals Bergsonites make to American Jews. The specific event which leads me to this discussion was the presentation by the American League for a Free Palestine of the leader, Peter Bergson himself, in Detroit this week.

No questions were asked at this meeting. The Bergsonites fear and detest open discussion and no meeting I have ever attended has been arranged to permit such discussion. Yet the significance of what Bergson said, if not the content, merits analysis.

Bergson's Points Listed

Briefly, in the course of a lengthy and vicious attack on World Zionism, Bergson made, among others, three points:

1. The immediate need of the hour is the establishment of a provisional government of the Hebrew Republic of Palestine.
2. The United Jewish Appeal is a continuation of charity "which has never built a state."
3. If American Jewry gave to Bergsonism one-tenth of its contributions to "charity," "Victory" would have come sooner and would have been something of which "we could be proud."
4. At least 200,000 DP's must be brought to Palestine immediately after termination of the mandate. The Jewish Agency has no right to set up a proposed limit of 75,000 a year—establishing "quotas against free Hebrews."
5. There will be huge casualties in Palestine if diaspora Jews continue to follow the leadership of World Zionism.
6. There no longer is any need for a World Zionist organization "an international Jewry," the existence of which raises "grave questions" about dual loyalties.

What can the intelligent person, Jew or non-Jew, Zionist or non-Zionist, make of this hells-brew of charges, slander and fantasy?

The first appropriate comment is that it is a grave error to seek to answer the Bergsonites at their level. The important fact to remember about any Bergson statement is that its purpose is NOT legitimate criticism of democratic activity. Other motives dominate:

1. To find in the psychology of American Jews the weak spots which 19 centuries of Diaspora life has wrought in their Jewish outlook and to seduce such Jews through those weak spots in a manner that will yield a minimum of questions and a maximum of money.

Game of Titillation

Zionists, except for those General Zionists infected with Irgunism, rarely are invited or attend the carefully stage-managed Bergson meetings. Bergson seeks out runaway Jews with a minimum knowledge of Zionism or Judaism. For such Jews, the Bergsonites have developed a superbly effective game of titillation which allows their targets to enjoy the vicarious thrill of a fighting "Hebrew" resistance but at the same time assures them that their 200 per cent Americanism is not sullied. The emotional joyride is always accompanied by a careful verbal distinction between American Jews "who are fully at home here" and "Hebrews."

2. To raise money from such Jews, who would never give to any Zionist fund. Now that the

Bergsonites have dropped the fraud that the money went to transport DP's to Palestine—not even Bergson made that claim in Detroit—just where the cash goes is not explained clearly. It goes of course for further fund raising and to the Irgun.

Here then, is the studied technique of phoney emotional appeals to confused people, a technique strikingly similar to that outlined in "Mein Kampf."

When these facts are considered, it is clear that to argue the charges and claims of the Bergsonites is simply to fall into their trap. Since settlement of issues on the basis of free discussion simply has nothing to do with Bergsonism, it is futile to treat the Bergson propaganda as though it represented an honest effort to expose shortcomings and get at the facts.

Wants Bergson's Plans

Does this mean that responsible supporters of Zionism must give these frauds a clear field to play the warped instrument of their propaganda on runaway Jews? Not at all. There is an answer.

Zionism is a voluntary organization. Anyone has a right to speak his mind on its activities, goals and achievements. Side-walk superintendents are a normal phase of any construction project. But those who have the responsibility for carrying on the activities, defining the goals and accepting responsibility for the achievements have the right to ask of any critic: For whom do you speak? What alternatives do you propose? In human and financial terms, what will your alternatives cost?

Specifically, how did Bergson come to be head of the Hebrew Committee (assuming for the sake of argument that the Hebrew Committee has legitimately and democratically organized goals)? Who elected him? What democratic procedure gave him authority to speak for who and how many? Has anybody but the self-appointed leaders access to the books?

What Jews does Bergson speak for in the Diaspora and for which ones in Palestine? The American League and its Parent Hebrew Committee have no grass roots base whatever and its "membership" has nothing to say about Bergson "policies." No democratically-chosen organization or political party in Palestine supports the Irgun or its self-chosen spokesmen and letterhead committees in the Diaspora.

We All Want It

Now let's take another look at the Bergson "demand" that 200,000 DP's be admitted to Palestine immediately. What decent-minded person could object to that? But to slide from the legitimacy of such a goal to the Bergsonism that it could easily be done is a slippery piece of intellectual and moral fraud. For it is not Bergson who will have to find a place for each of the 200,000, provide them with housing, food, clothing and a place in the Jewish state economy. It is easy—and in such a case revoltingly irresponsible—for even the honest critic to demand a better performance when he has lifted no hand for as much as was done and lacks completely the resources to do better.

But this critic's hands could hardly be less clean. Bergson's attacks on organized World Zionism are worth a look no because they have any honesty, but as a malicious example of the pair of birds Bergson seeks to kill

with one stone from ambush.

First, the attacks are designed to weaken world Zionism and give the Bergson gang a buzzard's chance at the power held legitimately and democratically by World Zionism.

Second, they are designed to wean away confused Jews from moral and financial support of world Jewish backing for political Palestine. One half of this sub rosa program would persuade such Jews to give money to Bergson rather than to Zionism or to charity. The other half would scare these Jews out of moral support of Palestine by raising questions about their loyalty to the United States—a helpful assist to Gerald L. K. Smith. It is an ideology that will not stand the simplest analysis.

It is indeed a shock that these physically-plump, intellectually empty and psychologically-crippled American Jews never ask themselves why—if Bergson makes such a powerful case against Zionist leadership and organized help through the United Jewish Appeal—has he never been able to win any democratic support at any time at any place?

And what shall be said of the indecency of asserting that there will be much death in Palestine if American Jews do not throw their support to Bergsonism? Every decent Jew and non-Jew harbors fears for the safety of the Yishuv. The answer—if there is any answer—lies only in unstinting support of fully arming of the Haganah and forceful political battle at the UN level. Hopes for the future embodied in these steps are hopes that can be realized only by united efforts under democratically chosen leadership of all Jews and Christian friends.

Emotional Racketeering

The issue presented by Bergsonism—and it cannot be repeated too often—is not whether Bergsonites are right or wrong in this charge or that claim. The issue is the viciousness of attacks aimed squarely at weakening the Yishuv in this historic hour, at hampering organized Jewry's support of the Yishuv and, foulest of all, the bid for money "through such emotional racketeering."

Let any Jew approached by the Bergsonites for moral and financial support ask himself: who elected Bergson, who elected Ben Hecht, for whom do these mountebanks speak, what have they done with the millions they have already collected, what do they want in Palestine that they cannot win in democratic fashion?

Irgunists have killed nearly 50 Jews during the past eight months in Palestine. The Irgun has made it disastrously clear it will not join in a common defense of the new state. The least that Americans can do—if they will not support Zionism—is to refrain from helping the Irgun through its Bergson front to murder Jews in the Yishuv today and to plan an armed bid for military control of the New Jewish state tomorrow.

BEN GALLOB

Detroit.

\$ \$ Opportunity \$ \$

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MUST STRESS DIFFERENCES OF JUDAISM, CHRISTIANITY, BBO DIRECTOR URGES

Editor, National Jewish Post,

A few weeks ago a young Jewish soldier approached me, following one of the services which I conduct regularly as Auxiliary Chaplain at Fort Dix, with the request that I grant him permission to turn Catholic. Upon talking with him further, it developed that neither he nor his family had any ties whatsoever to Judaism. He felt that it was the "right thing" to do to get permission from a Rabbi. He could not understand why we were against conversion, when after all, "didn't we all believe in one God;" and "wasn't this what we were fighting for?"

The above reaction is the result of the many numbers of brotherhood and fellowship meetings which have been fashionable, particularly during the war years. Brotherhood meetings have a role to play in inter-faith activities if they are used to educate our neighbors on Judaism. However, many times after a brotherhood meeting a soldier would approach me with the remark,

"That was a good meeting. What is the difference between Judaism and Christianity?"

We must spend much more time emphasizing the major differences between Judaism and the Christian religion.

It is heartwarming and encouraging indeed, therefore, to have read the many articles in the Anglo-Jewish Press, emphasizing the differences between Chanukah and Christmas. It indicates that we are beginning to re-evaluate our approach towards our Christian neighbors. We are beginning to realize that we can live and work and cooperate with our Christian neighbors even though our religions may not be similar and even though we may have different modes of worship. An attitude like that develops pride and security in ourselves, and admiration and respect from our neighbors.

TZVI H. PORATH

District Director,
B'nai B'rith Youth Org.
Philadelphia, Penna.

THE COLUMN WITHOUT A NAME

"GALUTH" is a word which one finds as a recurrent theme in Jewish history. It means, "exile," and refers, in its original sense, to the loss of Jewish National life by the Jewish people and to the subsequent wanderings of our people over the face of the earth.

But in the course of the centuries the word has acquired a wider meaning. It has come to describe not merely suffering but also the devastating psychological effects which are produced by a feeling of homelessness. Thus, for instance, when a Jew found himself restricted by certain rules and conventions at home, when his children were arrayed against him, he would say, "Ich bin in galus" (I am in exile).

In social work the term "maladjustment" is used very often to account for the tensions which produce people sick spiritually and mentally. One cannot be at ease if he is like the person who sits at the edge of a chair while visiting people in whose presence he cannot be himself. The "Galuth" psychology has left a deep scar upon the soul of the Jewish people. How has it affected Jews in our own country?

"Galuth" means squirming a bit when one sees a bearded Jew with earlocks, although one knows that some Chinese among us wear a distinctive garb without any feeling of inferiority on the part of their fellow Chinese.

"Galuth" means objecting to a celebration, a social event or a program because "it is too Jewish."

"Galuth" means being a bit uneasy when one sees some ignorant sneer at a person reading a

● Plug of the Week ●

Editor, National Jewish Post,
For some reason I did not receive a copy of Friday Dec. 5 issue. I would appreciate it if you would forward me a copy of same.

I feel that your newspaper is one of the finest of its kind, and it distresses me very much to miss a single issue. There is no place to purchase it here in Los Angeles as far as I know, therefore I must ask you to forward the missing issue.

Thanking you in advance with great appreciation.

Yours sincerely,

JULIAN W. ULLMAN

123 N. Croft Ave.
Los Angeles, 36, Calif.

Yiddish or Hebrew publication in the subway, and feeling that the reader shouldn't "do such things."

"Galuth" means to fawn upon Christian clergymen who attend some Jewish function in order to show our broadmindedness and to be almost oblivious to the presence of Jewish religious leaders.

"Galuth" means giving more than non-Jews to nonsectarian causes like the Boy Scouts and the Red Cross because we want to prove that we are liberal and hope to purchase good-will that way.

"Galuth" means a desire to observe traditions and Jewish law, (like dietary laws, for instance) but failing to do so because one is ashamed to be different."

Let Jews realize the significance of the decision taken on November 29 by the General Assembly of the United Nations. It means many things, but this above all—it spells the end of Galuth.—Rabbi Harry Halpern.

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Indianapolis 6, Indiana

Jewish Life at Northwestern? It Isn't, Black Picture Reveals

This is another in the series of articles on "How Jewish are the Jewish Students at _____ University?"
By IRVING WHITE

JEWISH campus life at Northwestern university continues to move along in a gay social whirl, while activities of a Jewish nature are being left far behind on the extracurricular agenda. The sophomore hop, the senior costume ball, and the spring formal continues to hold their foremost positions in the life of the Jewish fraternity at this "typical American" university.

In sharp contrast to the University of Chicago, their neighbor to the south, Northwestern students give little stimulation to the Friday evening firesides, the Zionist functions, or to any other essentially Jewish activity. Apathy of the Jewish fraternity here toward Jewish cultural and spiritual life is typical of the non-intellectual climate of the university as a whole.

The Jewish fraternity has fitted itself into the frivolous pattern perfectly. A typical weekend program of a Jewish fraternity here will include mixers, bridge parties, pajama races, "sings," and dances. A student might wait weeks and even months before his fraternity will sponsor or even endorse a Jewish affair of any type.

Jewish Students 'Lost'

This emphasis on social life leaves the average student with a deep gap between the two environments he is in contact with, the "American" environment of the school and the "Jewish" environment of his home. If the trend shown by the fraternities here isn't checked, the Jewish student, out of a conscious effort to imitate his Gentile friends, will soon be unable to reconcile and integrate these forces. He will become assimilated, or, at any rate, lost from the ranks of potential Jewish leaders that can and should be developed in the colleges. Much of the blame can be placed heavily on the superficial structure of the fraternity.

At Northwestern university, the little support given to activities of a Jewish nature is preponderately from independent students, most of whom are commuters. The fraternity and sorority have given no sanction to the Friday evening firesides, to the Intercollegiate Zionist Federation of America, or to the frequent lectures on Jewish topics sponsored by the Hillel foundation.

Falling into the Northwestern "rah-rah" picture as smoothly as a bowling ball rolling down an alley, each fraternity does everything in its power to compel its members to attend its social functions but does nothing to support Jewish cultural affairs. Special fines are levied on each member who fails to attend the weekly party or dance, but this pressure has not once been exerted to support Hillel activities.

Adopt Unwholesome Habits

Rabbi Samuel Teitelbaum, Hillel director of Northwestern university, says that the Jewish fraternity has fallen heir to every

unwholesome characteristic of an undemocratic system. He says, however, that the Jewish fraternity here was an inevitable reaction to the discrimination and to the restrictive covenant of the school.

Out of a desire to establish for himself the same security as the others, the Jewish fraternity man has created for himself an instrumentality that threatens to spiral him out of Jewish life.

A count taken at a Hillel fireside showed that, out of a Jewish student body of approximately 700 students, 42 students attended. Of the 42, 25 were independent and unaffiliated. The figure clarified itself still further when it was learned that most affiliated students live on the campus, whereas most of the independent students had long distances to travel to attend the fireside. And so it has been with all other religious and cultural functions; fraternity men and sorority girls continue to take a back seat behind their independent classmates in the way of Jewish leadership.

Proponents of the Jewish fraternity say that it is impossible to accuse it of being the sole cause for this emptiness in Jewish campus life. Underlying causes, they say, should be traced back to home environment and the values received therein.

Although this pro-fraternity argument (a negative one indeed) is probably true, the fact that the fraternity here has failed to display any interest in attracting or developing Jewish leadership has left it open to wide criticism.

Hillel Lone Constructive Force

The Hillel foundation remains the one organization that is trying to redeem Jewish values at Northwestern university. It is the only constructive Jewish force on the campus.

Hillel sponsors the Friday evening services, the IZFA group, the annual Chanukah, Purim, and Passover celebrations, and a Monday afternoon luncheon discussion which has become a major function for commuters. Rabbi Teitelbaum admits, however, that Hillel itself leans toward social functions because they are the only means of attracting a sizeable proportion of the Jewish student body.

A recent attempt to organize seminars in Hebrew and in Jewish philosophy met with failure when the on-campus students (the majority of whom are affiliated) failed to attend. Aside from the fact that the fraternities have not urged or encour-

Shorts

LATEST rumor in the wind about Hank Greenberg has the ex-Detroit and Pittsburgh luminary, as a prospective purchaser of the Toledo Mudhens of the American Association. Mark that one up as No. 25 on the rumor board.

★ ★ ★

Dave Cowan, a graduate of Cleveland Heights high school, is again a member of the Case wrestling team. A senior, he competes in the 121 pound class. He has already won two letters in the mat sport.

★ ★ ★

There's a move to block Oscar Salenger's plans to purchase the controlling stock in the Sacramento club of the Pacific Coast League. C. L. (Brick) Laws, co-owner of the Oakland club, has protested on the grounds the Sacramento citizens weren't offered a chance to buy the club. Ed Sparks, owner of the Sacramento club, says he's made a deal with Salenger and intends to keep it. Salenger, a Chicago attorney, formerly owned the Milwaukee baseball club of the American Association.

★ ★ ★

Irving Moundschein, National decathlon champion, is among those nominated for the Sullivan award by the Metropolitan Association in New York, at whose annual dinner in April the award will be announced.

★ ★ ★

When Lou Lipman of L. I. U. made 20 points against Oregon, he became the second New York player to join the 20-point club. Adolph Chayes of NYU hit for 25 against Arkansas.

★ ★ ★

Seymour Schwartz, the nationally-ranked tennis star from Brooklyn, defeated Daniel Rivkind for the Eastern junior indoor net title in New York last week. The scores were 6-0, 6-0.

★ ★ ★

The veteran Moe Becker, one of the all-time basketball greats at Duquesne, is one of the mainstays of the Altoona team in the All-American Basketball league. He was recently named assistant to Chick Davies, head coach at Duquesne. Dave Hornstein, a Penn State grad, is also a member of the Pennsylvania club.

The Sigma Alpha Mu Fraternity Award for outstanding achievement has been presented to Rabbi Philip S. Bernstein of Rochester, N. Y.

aged members to attend, failure of Hillel's student groups can be attributed to the fact that Northwestern university will not give credit to the courses offered. The courses, therefore, represent an additional drain on a student's time. It has been shown at other universities that, where these courses offered by Hillel have been accredited, students turned out en masse and displayed interest.

Foundation Has No House

A big reason for the Jewish lag at Northwestern is that the Hillel foundation has no house of its own. Most activities are conducted at the John Evans Religious Center along with four other religious foundations. Despite the fact that the Joseph Baumgartens of Hinsdale, Mich., have donated \$250,000 for the construction of a house, an Evanston zoning law prevents the use of the money for that purpose.

It is this environment that the Hillel foundation must contend with, and the little progress it has made must be considered in the light of these adverse conditions.

Jews in Sports

(Copyright, 1946, J. I. A. Inc.)

By HASKELL COHEN



DAN Dworsky, Michigan's fine defensive center, impressed the nation's football mentors enough to be selected to their All-American club released recently in the Saturday Evening Post.

★ ★ ★

You read about the big upset in collegiate circles which occurred in Philadelphia recently when Temple knocked Kentucky from the ranks of undefeated 60-59 in a tremendous upset. Leading the scorers on both clubs was Philly's own Eddie Lerner who tallied 22 points to lead the Owls in their sensational win.

Lerner was ready to drop out of school this fall and join the pro ranks but was talked out of it by a leading hoop promoter who actually kicked the boy out of his office. Lerner wanted to cash in on the supposed easy money some of the stars were taking down in the proranks. With this thought in mind he approached a promoter who owns two clubs in different leagues. The college player wanted to play with the better of the two and was rejected. In fact he was told he would have a tough time making the smaller five. At any rate, when he realized that breaking into the big money game wasn't as easy as it seemed, Eddie reentered Temple and proceeded to make the college quintet once more. Temple followers can thank that anonymous promoter, he must go unnamed, for turning down their flash. Without him the Owls would have been duck soup for the fast flying Colonels. Coach Adolph Rupp of the Lexington, Ky., five, who takes defeat seriously, must be talking in his sleep and waiting impatiently for the time he can get Temple for a rematch in Louisville. If and when he does, watch the scoreboard. You can rest assured that Kentucky will be out to give the Philadelphians the drubbing of the season.

★ ★ ★

One of the surprises of the year is that there are no Jewish boxers listed among the various champions. Only a few seasons ago it would have been impossible to see a year go by without a Jewish leader among the welter of lightweights. What is more, today, few if any boys loom as future champions. The game evidently lost a good deal of its lure for the boys of Jewish faith. It seems that only when times are bad do our boys enter the professional pugilist ranks. The East Side, once a proving ground for Jewish fighters, hasn't sent anybody to the big time in a long while. Brownsville, a tough section of Brooklyn, still sends along an occasional prospect but the most recent, Harold Green, a middleweight, is far from championship timber.

★ ★

Nat Holman's City College Hoop squad has encountered two successive defeats as we write this column but in so doing has emerged as one of the better Eastern fives. Bowling Green and Texas, recent City conquerors, rate with the best in the country and at that beat the Holman clan by four and two points respectively after hotly waged contests. Although Nat has tall boys in Benson, Dambrot, Farbman, and Galiber, he still lacks the real tall timber to cope with the likes of westerners who dominate the backboards against his club. New York fans see a fast, skillful aggregation every time the City group takes the floor at Madison Square Garden. Bowling Green's mentor, Harold Anderson, scouted City for ten days prior to meeting the New York five, and communicated with his assistant coach daily by telephone giving him the scouting notes deemed necessary to beat the Lavendar. In scouting City, Anderson neglected the next opponent on his schedule, Duquesne, and ran into a tartar two nights later in Pittsburgh when the Dukes slowed his fast breaking team down to a walk and beat them rather easily 50-44. Duquesne, coached by Chick Davies, with Moe Becker assisting, now pushes to the fore as one of the nation's best.

Off The Record

By NATHAN ZYTRIN
The 1000 Jewish Tailors

IF YOU are among those who have been wondering what happened to the 1,000 tailors Canada was to have admitted from DP camps in Germany, here is the story. . . First the publicity machine got busy working glorifying Canada's generosity. . . Later it was trumpeted that many of the tailors to be admitted would be Jews. . . One could not possibly think of tailors, without thinking of Jews. . . And when it leaked out that the entire project had been conceived, and backed, by Jewish labor leaders the Canadian Jewish community began making plans to receive the escaped Hitler victims. . . The government, government officials, naturally basked in the good publicity. . . Then time passed. . . And the usually talkative government circles became strangely silent. . . When efforts were made to ascertain the composition of the tailor-group and the date of its arrival the immigration officials displayed incredible reluctance to furnish any information. . . But at the same time the newspapers, including Jewish papers in the United States, continued telling the story of the 1,000 tailors and their

good luck. . . The bubble finally burst for the Jewish community when it was discovered that not a single Jew was included among the 1,000 tailors. . .

★ ★ ★

Only Ben Gurion A Citizen

A THREE-CORNERED race may develop for the honor of being the first president of the Jewish state with Weizmann, Silver and Ben Gurion the candidates. . . Of the three only Ben Gurion is at present a Palestinian citizen. . . Herbert Bayard Swope addressed a Zionist gathering for the first time at the testimonial dinner for Dr. Abba Hillel Silver on the eve of his departure for Palestine. . . Prof. Albert Einstein has ordered a check on the organizations listing him as a member. . . He will publicly sever affiliation with all partisan institutions, particularly those not pursuing purely humanitarian causes.

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The Guide Post

A GUIDE OR AID FOR USE OF THE POST

By DR. GERSHON GELBART

To Be Or Not To Be?

"I WANT to be a doctor," a young man, a junior in high school, told me the other day. Well, there is nothing unusual about a Jewish boy wanting to be a doctor. But then he added, "I don't know. Will I be able to get into a medical school?"

This "to be or not to be" is a rather common problem today. Young people are torn between a desire to follow their vocational inclinations and the ever-growing difficulty of gaining admission to a professional school.

There is no denying that the obstacles facing the Jewish student in America are greater than those of his non-Jewish friends. But before this question can be dealt with in a concrete form, one should ask oneself an even more elementary question: "Am I suited for this work? Have I got what it takes to complete the required training—the stamina, the perseverance, the ability? How do I know I can go through with it?" It is suggested that before you sound off on the subject of discrimination or the "numerous clausus", you first consult your vocational guidance advisor in high school, your local Jewish Vocational Guidance Bureau, or your Rabbi. Chances are that if you get so easily discouraged, you may not be cut out for your chosen career, anyway.

★ ★ ★

This Week's Sidrah

THE birth of the greatest personage in Jewish history, as narrated in this week's Sidrah "Shemot" (Exodus 1:1-6:1), is surrounded by no supernatural events. The survival of the baby Moses required a combination of faith, scheming, and strength of character on the part of his parents who belonged to the enslaved descendants of Israel. Moses grew up amidst luxury, as a proud prince of the House of Pharaoh, far removed from the hard life of the Israelite slaves. He is an Egyptian patriot, and when circumstances force him to live in Midian, he expresses his love for his native land by naming his firstborn "Gershom", in memory of his exile.

What greater sacrifice is imaginable than this readiness to give up security, position, perhaps the right of succession to the Egyptian throne, for the privilege of leading a people of slaves to freedom? The life of Moses, which is to fill the rest of the Sidrot of the Pentateuch, will be replete with miraculous events, but in the main, these will be miracles of human character.

★ ★ ★

They Belong To The World

JEWISH patriarchs, kings and other biblical personages have adorned Christian churches, in marble or in paint, since the earliest ages. The Riverside Church in New York, however, has included two modern figures in the famous arch over its entrance: Baruch Spinoza and Albert Einstein.

★ ★ ★

Now He Will Speak In English

THE complete poetical works of Hayim Nahman Bialik (pronounced bee-A-lik) are to be published in English translation in the near future, by the Histadrut Ivrit of America. Dr. Israel Efros, professor of Hebrew at Hunter College, New York, is the editor.

At first glance this seems to be just another literary event of interest to those given to bookish pursuits but of little importance to the man in the street. Actually, the life of every Jew, in the English speaking countries at least, is destined, sooner or later, to be touched by this event.

Bialik, who died in 1934, was the greatest Hebrew poet since Yehudah Halevi, in the 12th century, or—as some maintain—since the author of the Book of Psalms.

Born in 1873, Bialik was orphaned at an early age and was brought up amidst poverty but in an atmosphere of learning and culture. At the age of 17, his first poem was printed—the well-known "El Hatzippor" (To the Bird), for two generations the delight of youthful reciters. Teacher, scholar, educator, editor, translator, journalist, he lived in Russia, Germany and finally, after 1923, in Palestine.

Bialik was a true poet of his people. He loved nature, and some of his most beautiful poems are about snow and trees, flowers, brooks and sunshine. He loved children and the land of make-believe, and wrote about brownies and elves, fairies and angels. But he sang also about the deeper meanings of Jewish life, about the heroes unsung and unappreciated—the "Matmid", the dedicated student who made the yellow parchments of Jewish lore surrender to him the secrets of Jewish survival; the fighter for liberty, his bleached bones scattered over the long trails of Jewish history.

But he was more than a poet; he was a prophet as well. When the Czarist pogroms were unleashed on his helpless people, his voice rang out in bold protest against the perpetrators of these crimes. Yet in his great love for his people, he did not hesitate to speak angrily to them whenever their actions were not in keeping with the Jewish tradition of dignity and heroism, and urged them to greater effort and self-sacrifice. His poetry reflects the Jewish longings for Palestine; he has encouraging words for the pioneers toiling to rebuild the homeland. But he is also impatient with all the petty bickerings and the shortsightedness of the leaders.

Bialik's poems express the highest ideals of Jewish living and the noblest aspirations of his people. Because he wrote in Hebrew, he failed to reach the outside world, as do those who write in English or one of the other commonly known languages. The English translation will reveal to the world a literary treasure of incomparable value. It will give the world a better insight into the nobility of the Jewish national character. And something of this glory and splendor will be reflected in every one of us who belong to Bialik's people.

THE JUNIOR POST

RUTH PALLER
Editor

Pen Pals and Letter Box

Welcome to our new members: Jackie Mervis, 1205 N. Franklin St., Danville, Ill. is a nine-year-old girl who would like pen pals. She collects story-book dolls, likes photography, dramatics, and cheer-leading.

Gerry Prince, 2445 Coyner Avenue, Indianapolis 8, Ind., would like to correspond with boys and girls between the ages of 14 and 17 all over the world. She is finishing her first year of high school. Her favorite hobbies are sports and collecting picture post cards.

Phyllis Katz, 3055 Davidson Ave., Bronx, N. Y., is an old member who would like more pen pals. She is one of those who offered suggestions for choosing officers of the Junior Post League. We are sorry you did not apply for one of the places, yourself, Phyllis, but hope you will take an active part in helping plan new activities for Junior Post members. Let us hear from you.

Beryl Silber, 26 Salem St. Sunderland, England, wants to be friends with girls and boys over 14.

Wilton Maurice Marks, 124 Evening Road, Stoke, Newington, London, N 16, England, age 14½ would like to write to American girls and boys. He has been to France this year in a school-exchange system. He has friends and relatives in the United States and would like to come here to study on an exchange basis also.

To Members of the Board of the Junior Post League

Will you write a monthly letter to our adopted sister, Raymonde Ivankovitzer, now age 11, who lives in a children's home near Draveil, France? We send money and clothing but she needs to feel that you young people who have adopted her have a real interest in her. Your letters should tell about yourself, what you do, what you like, and how life is lived in the United States. Your English letters will be translated for Raymonde.

Write to Raymonde Ivankovitzer, c/o Foster Parents Plan for War Children, 44 W. 52nd St., New York City.

We would like all members of the League and parents and friends to write and contribute, but hope that board members will make it their particular responsibility to write.

To Join The League

The Junior Post League is your club. Every young person who reads the Junior Post may become a member. All you have to do is fill out the membership application coupon in this column and send it to Ruth Paller, 5610 Carrollton Avenue, Indianapolis 20, Ind. When we receive your application, we will send you a handsome certificate enrolling you in the League. Membership entitles you to write to pen pals, enter League contests, take your turn as member of the Board of Directors, and send in original stories, poems, jokes, and puzzles, to be printed. To retain active membership, you must write to the Junior Post at least once each six months.

New Contest

A prize will be given for the longest list of great Jewish men whose first name was Jacob. Accompanying each name there must be a descriptive sentence. Send entries to Ruth Paller, Editor, Junior Post, 5610 Carrollton Ave., Indianapolis 5, Ind. All entries must be received by Jan. 31.

Fund For Raymonde

Received up to last week \$43.00
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APPLICATION JUNIOR POST LEAGUE

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Age _____ January 2, 1948

Please use a separate sheet of paper to tell about your hobbies and interests.

Send to Ruth Paller, 5610 Carrollton, Indianapolis, Ind.

Maria Nunez

DEAR Boys and Girls: We found an interesting account of how the first Jewish settlers came to Amsterdam, Holland. The author, Dorothy F. Zeligs, who tells the story in her "History of Jewish Life in Modern Times" (Bloch) does not know if it is entirely true, but we think you will enjoy hearing it just the same.

A small group of Marranos left Portugal for Holland in about the year 1593. They were Jews who had become Christians to escape the Inquisition, but still practiced Judaism in secret. It was their hope that in the Dutch Republic they would be able to live openly as Jews.

One day their ship was captured by an English vessel. The English captain, a nobleman, fell in love with one of the passengers, the beautiful Marrano girl, Maria Nunez. He begged Maria to marry him, but she refused, although her suitor was a duke.

When he brought his captives to England, the young duke introduced the lovely Marrano girl to Queen Elizabeth. The queen was impressed with Maria's beauty and noble bearing. She took the captive girl on a sight-seeing trip around London, in her coach, and begged Maria to remain in England.

BUT MARIA was steadfast in her refusal. It was her wish to go to a land where she could live as a Jew. In England this was impossible since Jews were not permitted to live in the country.

Maria secured permission from the Queen for the little group to continue to Holland.

After passing through a fearful storm, the wanderers landed at the little town of Emden, Germany. There they found a scholarly rabbi, Moses Uri Halevi, who advised them to settle in Amsterdam, Holland and who promised

to come there and teach them the laws of Judaism.

Joyfully, the Marranos took his advice. They formed a little community in Amsterdam and Rabbi Moses Uri became their leader. More and more Marranos came from their old home to join them.

ONE DAY, several years after their arrival, they were holding services on the day of Atonement. Their Christian neighbors noticed a number of people slipping silently one after another into a certain house. They became suspicious, fearing that a Catholic group was holding secret services.

You see the Dutch had rebelled against Spain and the Catholic religion was frowned upon in the Netherlands. The police were notified and, without warning, burst in on the little band of worshippers.

Some terrified Jews, fearing that the Inquisition had found them again, tried to escape, and the police were certain that they were guilty of a crime.

But at this moment, a leader, Jacob Tirado, came to the rescue. He knew how to speak Latin and explained that he and his comrades were Jews who had escaped from the Inquisition. He added that the Marranos could be of help to the Netherlands by increasing commerce and trade. The little group then begged for permission to build a synagogue.

THEIR REQUEST was granted, for it was seen that the Jews were a help to the city. In 1598, the first synagogue, called Beth Jacob, House of Jacob, was dedicated and great rejoicing.

That was the sign for Marranos from Spain and Portugal to flock into the Netherlands by the thousands, for here they could live as Jews again. In gratitude, they helped to make their new country, one of the great commercial nations of the time.

complete the \$180.00 we agreed to send for the support of our adopted sister in France. Please send contributions to Ruth Paller, Fund for Raymonde, 5610 Carrollton Ave., Indianapolis 20, Ind.

Goldfeder Named Associate

CINCINNATI, O.—Rabbi F. Goldfeder has been elected associate of the Avondale synagogue. Rabbi Goldfeder came here two years ago as assistant to Rabbi Louis Feinberg.

Rabbi Milton Rosen of Madison, Wisc., has been commissioned as an army chaplain and has been sent to serve the American troops in the Yokohama area of Japan.

HUC Alumni Lectures Set

CINCINNATI, O.—Rabbi Roland B. Gittelsohn, one of the most widely known spiritual figures of World War II will return to his alma mater, the Hebrew Union College, to share with two other HUC alumni in the presentation of this year's Hebrew Union College Alumni lectures, Jan. 12-14. Chaplain (Major) Henry Tavel, assistant in the office of the Chief of Chaplains, Washington, D. C., and Rabbi Jacob Shankman, of Temple Israel, New Rochelle, N. Y., are the two who will present the eighth annual Alumni lectures.

Jerome N. Sampson of Chicago is the new director of the Jewish Family and Children's Bureau of Baltimore.

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Begin Fight On Religion In Schools, Dorothy Thompson Outraged

By MARC H. LEBANON
Jewish Post Staff Correspondent

NEW YORK—The fat of the controversy on singing Christmas carols and observing sectarian holidays in public schools was turned over again in the fire this week as the New York Board of Rabbis announced its determination to eliminate religious celebrations from the school system here.

In an exclusive interview with The Post, Rabbi Joseph Zeitlin, chairman of N. Y. Board of Rabbis special committee investigating this matter, disclosed that his organization will during the coming year "enlist the cooperation of other groups" to put an end to the violation of the separation-of-the-church-and-state principle. He revealed that at a meeting of his body held last week, a committee consisting of Rabbi Harold H. Gordon, general secretary of the board, Rabbi Bernard J. Bamberger, and himself, was commissioned to begin at once assembling material and mobilizing Jewish and non-Jewish sentiment behind their cause.

Earlier in the week, Rabbi Zeitlin pointed out, the committee met with a representative of the N. Y. Board of Education and was given "definite assurances" that Jewish children will be excused from participation in Christmas or Easter exercises, and that the assignment of themes on Christian religious subjects will be banned. The committee found the education spokesman "sympathetic and cooperative" and felt that in most cases violations were not the fault of education authorities, but rather that of individual teachers, or principals, Rabbi Zeitlin stated.

Before this meeting took place, however, Dorothy Thompson, noted syndicated columnist, viciously attacked the rabbinical group as a "bigoted," "theocratic body" that has "overreached" itself.

Minorities Want To Dictate

In the lead paragraph of her syndicated column, Miss Thompson asserted: "It is a question whether some attempts to promote tolerance and 'democracy' are not themselves bigoted, and whether some measures demanded by minorities are not heading toward a dictatorship over the majority."

Declaring that the N.Y. Board of Rabbis "confuse the fundamental concept of the separation of church and state," she wrote that "90 per cent of

our people accept Christianity as a basic ingredient of our culture" and that "it is impossible to bring about a complete divorce of education from one of the basic ingredients of civilization."

Miss Thompson also stated: "It is rather silly to ask equally—as the Rabbis did—for the banning of the Chanukah, since not five out of a hundred Americans have even heard the name of that Jewish festival celebrated by less than 4 per cent of the American people. There are no Americans at all who do not know of Christmas and few, including Jews, who do not celebrate it.—The spirit which leads Jews to send gifts to their Christian friends and Christians to Jews on this day contributes far more to good will than the bigoted action of the rabbis—as most of their coreligionists know."

In concluding her story, Miss Thompson asserted: "Besides, the rabbis themselves are a theocratic body. Pressure from them on the public school system is highly inconsistent with their expressed attitude. It is true that half the Jews of the world are in America and half of these in Greater New York. But they still do not, even there, comprise a third of the population, while throughout the country they are less than 4 per cent of the population. And if the reaction of my own Jewish friends in New York is indicative, Jews—no less than Christians—feel that members of the New York rabbinate have overreached themselves."

Zuckerman Says Rabbis Tactless

Similar sentiments were echoed by an Anglo-Jewish writer. William Zuckerman, writing last week in the American Hebrew, declared that "it was tactless for New York Rabbis to rush into the newspapers with resolutions that carol singing should be forbidden in all schools all over the country because it is against the constitution."

He pointed out that "carols, like Christmas itself, have long ceased to be primarily religious in character. They are a general custom of the land in which many Jews participate as eagerly as Christians. Many American Jews buy Christmas presents for their children." Zuckerman then stated: "These Rabbis may find that they have inadvertently raised

the anti-Semitic temperature in Brooklyn more than a lot of anti-Semitic propagandists could do."

In a sharp reply to Dorothy Thompson's attack on the New York Board of Rabbis, Dr. S. Margoshes, Jewish Day columnist, maintained that the rabbinical body argued validly that "neither the religion of the majority no more than the religion of the minority, has room in the public schools. The separation between the church and state means just that, if it means anything at all," he explained.

Must Maintain Church, State Separation

At the second annual Rabbinical Assembly conference on Jewish education held two days before Christmas at the Jewish Theological Seminary, Dr. Moshe Davis, dean of the Teachers Institute and Seminary College of Jewish Studies, told 117 conservative rabbis that "the basic structure of American democratic living may crumble unless we reaffirm the fundamental American tenet of the separation of church and state in the field of public education." The prominent educator emphasized that "we do not for a moment imply that our public school system be entirely secular or a-religious. Public school curricula should be religiously rooted and spiritually motivated but they should not include sectarian teachings."

Summing up the position of the New York Board of Rabbis, Rabbi Harold H. Gordon, general secretary, told this correspondent that "sectarian celebrations in the public schools have resulted in too, too many annoyances and embarrassments to Jewish parents and even penalties to Jewish children. We do not want to come to education authorities year after year asking that abuses be remedied. We seek preventive measures, and we are not going to wait until two weeks before next Christmas to begin action."

"We cannot afford to tolerate anyone's complete disregard of and running roughshod over the sensitivities of the Jewish people under the guise of tolerance or good-will. If tolerance and good-will are to be bought at the price of Jewish capitulation, we could have done that several thousand years ago and saved ourselves endless torment."

NEW YORK

By M. Z. FRANK

SHOULD the Jewish State in Palestine be a capitalist state, a socialist state, a feudal state, a democratic state, a theocratic state or a corporate state?

According to no less a guy than Abba Hillel Silver, that's none of our business. Let's you and me make sure there is a Jewish state, and then let the Jews of Palestine decide what kind of a state they want. Silver told me, for publication, three years ago: "The political status of Palestine is the concern of the Jews all over the world. The social and economic structure of Palestine concerns only the Jews of Palestine."

He went on to explain: "Whether or not there will be a Jewish state in Palestine is my business and the business of all Jews. How they'll run it is their business." That was three years ago, and he has reiterated his position to me several times since, including a few weeks ago—again for publication.

It sounds like good common sense. Just to take a little example from nearer home:

SUPPOSE I am a Jew from Kalamazoo, you're a Jew from Shunnuppoconda. Suppose I don't like your Jewish community in Shunnuppoconda. I don't like anything in Shunnuppoconda. I don't like the layout of your Shelepphaha Boulevard with its kibbetzarnias, and fressarnias, and fressitorias and butcher shops and praying-shawl shops and old-fashioned orthodox shoos. And suppose I don't like your residential section in the Gaveereshee Heights, with its two rival congregations always at each other's throats—the Doray Maalo (Conservative) with its prim and proper Rabbi Joshua Amos and the Temple Deutero-Isaiah (Reform) with its rip-roaring Rabbi Algernon Montmorency Gumprach. And suppose I don't like the Jewish-owned summer cottages by the Lake Nackatee, and I don't like your fashionable Jewish summer resort at Chateau Beauberrique—I just don't like anything. Nu, so I don't like it, so what can I do about it? All I can do is write a funny column.

It wouldn't be right for me, a Jew of Kalamazoo, to start a movement in Kalamazoo for how to run the Jewish community in Shunnuppoconda. Would it?

LATELY there has been some talk by prominent American Zionists which sounds like a Jew of Kalamazoo telling the Jews of Shunnuppoconda how to run their community.

Emmanuel Neumann tried to put an end to this Jew-from-Kalamazoo business. "If the Jews of Palestine want to have a Socialist state" he said, "I have no objections, no objections whatsoever."

That does not make Emmanuel Neumann a Socialist. To the best of my knowledge, he is a political liberal who strongly believes in private enterprise. The above-quoted statement merely points to sane and wise statesmanship.

Put yourself in the position of a Palestine Jew say three years from now. By that time there may be some nine hundred thousand Jews in Palestine or a full million, with a real state. Imagine on top of that, that you are an old-timer in Palestine, say a member of one of the oldest kibbutzim: You came to the country forty years ago, you suffered from malaria, and trachoma, you've had

Arab riots, and night duty and day duty, you've built roads, and you've drained marshes and you've built up a settlement with an agriculture and some small industries. You fought in the Jewish Legion during World War I and your son fought at Alamein and then got killed blowing up the bridges over the Jordan and your daughter was killed bringing in illegal immigrants and you've shared your rooms with children from Germany and Poland, and you've stood the barbed wire and the sniping and the insults—and now that you've reached the stage where you don't have to take orders from the British colonels every time you have to vote for an alderman, you'll have to worry how the Jews in the Bronx will like your alderman. How do you think you'd like it?

Suppose a Jew from somewhere in Chcutimi did give some of his filthy lucre to the U.J.A. or the J.N.F. which he'd have had to pay to Uncle Sam anyway—does that entitle him to take over from the British High Commissioner as the ruler of the Jewish Homeland with a power of veto over their own decisions?

THAT DOES NOT mean that you've got to approve everything that goes on in Jewish Palestine. They are human, they've made mistakes. They have many parties and some of them must be wrong. There is no reason to assume that the party which happens to command most of the strength at the moment is necessarily the wisest and most just, or that it is free from the ordinary abuses that go with too much power. There is plenty wrong.

But—have a heart, man, have a heart! After all, they have a larger share in Palestine than you and I. It is they and their children that have lived there and struggled there and kept it Jewish in the face of innumerable odds. Don't go around talking so glibly about what kind of a Palestine you want for your children while you are still keeping your children here in comfortable circumstances!

There are certain matters in which the Jews of Palestine and the Jews of outside of Palestine are partners, such as the care of the D.P.s and other Jews who are in urgent need of settlement in Palestine. If we find that the party in power in Jewish Palestine is discriminating in favor of its own comrades and against members of other parties, we have a right to intercede and demand justice. We have a right to build up funds and organizations to take care of certain groups and classes of Jews who are otherwise not taken care of while the favorite sons of the ruling party are being provided for.

THERE ARE other fields of legitimate intercession and interference on the part of any active group of Zionists outside of Palestine in Palestine Jewish life. But one must be cautious as to the legitimacy of the matter, as to the proper tone, the proper perspective. Just bellyaching about the faults of others and using rabble-rousing slogans will not improve matters, but rather add to the very abuses that ought to be remedied.

Emmanuel Neumann, by his statements at two successive important Zionist meetings, made a valuable contribution to setting things in their proper perspective. If the Jews of Palestine want socialism, they can have it.

Irgun's Fight

(Continued from page 1)

Jews abandon their twenty settlements in the Negev, Palestine's southern desert territory, because it cannot be defended against

Arab attacks, was rejected by the Jewish Agency last week. The Negev Jewish settlements have been attacked at least five times by Arabs.

Members of the United Nations

Frisch Warns Against Private 'Investors'

Jewish Telegraphic Agency

NEW YORK—Speaking to the 250 Zionist leaders of the New York area, Daniel Frisch, vice-president of the ZOA, pointing out that the constitutional pattern of the Jewish state foundation will be formulated at the World Zionist Congress, called for a strong representation by the ZOA at the Congress to achieve "a middle of the road political philosophy."

At the same time Mr. Frisch warned against the "mushroom growth of investment groups in this country that are seeking to attract capital for investment purposes in the new Jewish state."

Explaining that the enthusiasm and readiness of the average American Jew to help in private initiative in Palestine "will be gravely endangered by attempts of self-seeking individuals and groups attempting to capitalize on such projects."

Mr. Frisch emphasized the importance of immediately entrusting responsibility to the ZOA "for the task of channelizing and supervising planned investments in Palestine."

Commission for Palestine will face physical danger, even assassination, when they come to Palestine to implement partition of the country, a high Arab political leader stated in Jerusalem this week. Other Arab sources declared that the arrival of the commission would be a signal for the outbreak of open warfare, regardless of whether British forces are still in the country.

Jewish Papers Win

(Continued from page 1)

master General as late as last July ruled in the case of The Jewish Floridian, of Miami, that "it does not appear that the publication could be properly classified as a religious publication."